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Hubbard - Grand River Monthly Meeting  
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*Nathan Hirschman*

**GRAND RIVER**

**MONTHLY**

**MEETING OF FRIENDS.**

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**COMPOSED OF INDIANS.**

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WRITTEN BY  
**JEREMIAH HUBBARD.**

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CARTHAGE, MO.  
Press Book and Job Printing House.  
1886.





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## PREFACE.

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The author endeavors to show the work that has been done religiously among the Indians of the Quapaw Agency, Indian Territory, during the past few years, and with this prayer: that much more may be done in the future for the Indian.

JEREMIAH HUBBARD.

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## SYNOPSIS

— OF THE —

**Work done by A. C. and E. Tuttle and Dr. C. W.  
and R. Kirk among the Indians of  
the Quapaw Agency.**

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Some eighteen or twenty years ago, Asa C. Tuttle and Emeline commenced work in the Ottawa Nation; Asa would preach and hold meetings and do christian work, Emeline would teach school; so after a year or so they started a Mission on a very beautiful location on the Ottawa reserve, and they carried that on very successfully for several years. Many of these Ottawa people were brought into the family and fold of God by these devoted people. Judge Winn was the Chief of the Ottawas and was a true servant of the Lord and also favored education and used his influence and power to help these friends on in their work in every way he possibly could, and this dear brother and sister will never know in this life the good they have done in their work among the Ottawa people. After going ahead with the work for a few years at this place there was a new Mission built on the Quapaw reserve called Quapaw Mission, some six miles north of the Ottawa Mission. Asa and Emeline were assigned that place and Henry Thorndyke and wife, from Iowa, were placed in the Ottawa Mission, and they were faithful to their trust and Henry went home

to the land of rest some years ago, happy in a Savior's love. While at the Quapaw Mission Asa and Emeline received into their school some of the Modoc children, and the Modocs would visit their children and hear Asa and Emeline talk about the Savior, and I believe that Steamboat Frank and his wife walked then some thirteen or fourteen miles to visit the Mission and to find out about Christ, and as soon as Frank became interested in the cause he at once began to tell the story to his people, and they began to take an interest also. Asa and Emeline remained a few years at the above named Mission, and feeling that they needed a rest, and their friends in the east were anxious to have them with them, so they resigned and went back to the Ottawa Nation for a while, to rest up and visit and labor with these people, and while there the Modocs were very anxious to have them to come and stay awhile, and they wanted Emeline to teach their (the Modoc) school; so the agent employed her to teach, and they moved over in Bogus Charley's house, and to take care of Bogus' little boy, and Emeline taught their school a year or so, and then they felt the time had come for them to leave the work and take a rest, and so they moved to Dover, New Hampshire, to spend some years in resting and recruiting up their health. The Lord blessed their work with these people, and by and by when Asa and Emeline get home in the Golden City many of these dear children of the forest will rise up and call them blessed for the work they did for them. Their work was the first work of Friends among the Ottawas, Quapaws and also the Modocs, and from that time on the Indians had it verified unto them that these people were like William Penn, and how wonderful that nearly if not every tribe have heard

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of William Penn, how he treated the Indians and how the Indian's heart warms up for a Quaker.

Dr. Charles W. Kirk and Rachel, his wife, came to the Wyandotte Mission some eight or nine years ago, and at that time there was no religious instruction given by any one, and so the Doctor held meeting at the Mission, and Lizzie Test was one of the teachers and they had a good Sabbath school, as the Doctor found no one to hold, or no meeting of any kind, so after they held meeting awhile they felt it was right to organize a Mission church, and so several of the children and some of the older Indians became converted and joined their meeting, and we talked the matter over in regard to the Friends moving out in the work of organizing and going to work in earnest, and it took a great amount of courage on the part of the Doctor and his wife to stem the current and move out in starting the Mission church, and praying all the time that the Lord would open the way for some one to come and go to work among these various tribes, as a religious teacher and instructor, and the Doctor said he felt that I was the one to come, as many of the Wyandottes were asking for me, and it seemed right in my mind to go into the work, and so the Lord helped me in the way to move in the work. I remember being in the Nation, near the Wyandotte Mission, to a meeting, near where the widow Spibuck lives, during the summer of '79, and many of the Indians were present and I was requested to preach the funeral of Joseph Whitecrow's wife, and it was at that meeting that Mathias Splitlog told me he would fix me a place to hold meeting at if I would come to his place. It seemed at that meeting was where the Lord showed me plain that I should turn my work to that of the Indian.



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*i.e. since about 1879*

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## JEREMIAH HUBBARD'S ACCOUNT

--OF THE--

### Work done Among the Indians.

It is the design of the author to give an account of Grand River Monthly Meeting of Friends, composed of Indians, in the Quapaw Indian Agency, Indian Territory, and also of my Missionary labors and work of love for the Master among the Ottawas, Wyandottes, Modocs and Senecas for the past seven years. The above monthly meeting with four preparatives in the above named tribes constituting the monthly meeting, and it being the first meeting of Friends among the Indians in the world, plainly demonstrates the fact that the way to civilize the Indian is to christianize him. It was my privilege a few years ago to be associated with these Indians for a few months, when many of the old Indians of the Wyandotte tribe and also some of the Ottawas were still living. Matthias Mudeater, John Greyeyes, John D. Brown, and several others of the Wyandotte tribe have passed away, and Judge Winn, of the Ottawas has passed to his long home. The latter part of the winter of 1879 and '80 I paid a few visits to the Indians of the Quapaw Agency, Indian Territory, to hold some meetings among them. The Senecas, or their chief, sent me word



not to come, as they did not want any meetings among their people. I was living at Timbered Hills, Kansas, some twenty-eight miles away. Jonathan Pickering and Thomas Smith being with me when I heard the word that was sent to me, as we had started for the Senecas and were as far as the Wyandotte Mission when we heard the word: I studied a moment and then asked Thomas Smith if he was going to stay back, he said, "If thee goes I am going." "Well," I says, "I am going." We got Nicholas Cotter to pilot us down there; we went to John Winney's, some fourteen miles to the south and a little east of the Mission. We arrived there about four o'clock; John was sitting on the porch smoking his pipe. We went in, shook hands with him and said "*how,*" Lucy, John's wife, could talk good English; John could talk but little that we could understand. We put up our team, they got us our supper, and about dark some half dozen Indians came in and I felt the Lord had called me to come there and preach the gospel to that people, and this was the first meeting that was ever held among the Seneca Indians, for as a Nation they had always been bitterly opposed to christianity in every way.

The Lord was with us in power and with His spirit He lead us in the meeting. I prayed the good Master that He would make an open door among this people. I made a few visits and about the middle of the 5th month, 1880, Thomas Smith and I paid a visit to Indiana and were at Richmond, Ind., at the time of the meeting of the Executive Committee on Indian affairs, and several of the committeemen present invited us to sit with them. Charles F. Coffin introduced us to the meeting; they

were very glad to have us with them; they asked a great many questions about the Indians. I said, Friends, the work among the Indians is not working right. They asked why. I told them that I was satisfied the way to work was for Friends to try and get them converted and then give them a chance to join Friends and establish meetings among them and start them to work. I told them that our society had the best machinery for work among the Indians of any church I knew of anywhere.

The next day at meeting Charles F. Coffin asked me to come to his bank in the afternoon. When I arrived there he asked me if I would go and spend one week in each month among the Indians of the Quapaw Agency. I told him I would if I had the privilege of working, as I felt the Master called me to do. He said go, and the Lord go with thee and bless the work to the saving of souls. I came home and asked Timbered Hills monthly meeting if they would receive into meeting those that I found that wished, among the Indians, to join Friends after they were converted. I held meetings with the different tribes and in the course of a few months I had brought the names of ninety Indians that wished to join Friends. The meeting asked me if I thought they were in good earnest in the matter of wishing to join. I said, Yes, I do.

During the first year of my work among these people I spent one week of each month in visiting among them and holding meetings as seemed best.

On the 6th day of 1st month, 1881, we had a birthday dinner for old Grandma King, of the Ottawa Nation, at the Ottawa meeting house. Nearly all of the tribe were present and we had a good dinner, after which short speeches were made by various

ones. The old lady was 113 years old and could talk three different languages well: *Ottawa, French and English*. She said a hundred years ago she had beaux, or the young Indians did come to see her. During this winter I held a series of meetings among the Ottawas and several of them were converted. The second trip that I made to the Senecas Elwood W. Weesner went with me. The Senecas were holding their feast, or one of them. We went around among them and shook hands. Now, I said, I have been to your feast, I want you to come to mine. I was to have meeting at Matthias Splitlog's. He had fixed up a room over his store for me to have meetings in, and so a few of them came over. I often times would commence meeting and not a soul in beside myself. They would begin to come in one at a time and we always had good meetings. At one of my meetings at John Winney's I married James Winney and Matilda Spicer. They had several children, as they had been living together for several years, and they had been married the old Indian's way; also Sampson Smith and a woman he had been living with. I had to use an interpreter as they could not understand me. This was the 15th day of 4th month, 1881.

On the 17th day of 4th month, 1881, I married Joseph Boomberry to Eliza Bland, Hiram Jemison to Matilda Spicer, Joseph Whitecrow to Polly Frost. All of these were living together as man and wife, or the Indian way. There was one thing I noticed among the Senecas; as soon as they were converted they, if they were living together, invariably wished to get married. The pagan Indians among the Senecas were very much opposed to my meetings. They would have their feasts at the same time of my



meetings to keep the young people from coming to them.

I will now insert a copy of a trip from my memoranda of 2d month, 8th day, 1881. I left home for my usual monthly trip to the Territory, in company with my wife and Alpheus Townsend, an Elder from Timbered Hills Monthly Meeting, Kansas. Spring River being up very high we had to ferry at Baxter Springs and go down on the east side of the river through the timber, and a very rough road we had to travel over the most of the way to the Modoc camp. We reached there a little after dusk. We got off our road and came near where some young people were walking along. We asked them where they were going, and they said, to meeting. I asked who had meeting, and they said Jerry Hubbard. I asked them if they knew me; they said, Jerry Hubbard. We asked them to get in with us and direct our way to the meeting house. It was a query in our minds how they knew we were coming there to-night. When we arrived at Asa C. Tuttle's we found Thomas Stanley, the great friend of the Indian. He was to have met us to-day at Baxter Springs. He waited there awhile and then started on afoot, as that is his manner of traveling among the Indians, and he was the one that told them we were coming. Quite a number of the Modocs came out to meeting. Thomss Stanley, Asa C. Tuttle and I spoke awhile to the people and sung a few songs. Long George, one of the leading Modocs, talked to us awhile; several of them said a few words, speaking in their own tongue. Word came to Asa that one of the Modoc women had died and would be buried to-morrow afternoon.

Second month, ninth day. Several of the Modocs

came to see us this morning. We had a very pleasant time with them, had meeting at 4 o'clock. They brought the corpse into the school house and several of us spoke: Thomas Stanley, Alpheus Townsend, A. C. and Emeline Tuttle, myself and Long George and Steamboat Frank. The old women moan and make a great noise at a funeral. It was the desire that we all be ready when our time come to go hence to be seen of men no more. After meeting we started for the Wyandotte Mission, some six miles to the southwest. Thomas Stanley went with us a part of the way. He said, stop, I must go back and stay with A. C. Tuttle; he said he always found it better to obey his feelings on all occasions; he said, I will be at the Mission in the morning. We arrived at the Mission about 7 o'clock. They had collected for meeting and were waiting for us. We had a good meeting, for which we praise the Lord for his presence with us. How true "They that wait on the Lord *shall* renew their strength, and they that put their trust in Him shall be as Mount Zion. Praise be to the name of the Master at all times and in all place."

Second month, tenth day. We visited the school this morning and attended the opening exercises. The school was very ably conducted by Lizzie Test. It was simply astonishing to hear the children answer the questions on the Sabbath school lesson; we also heard some of the recitations, which were very good. A. C. Tuttle and Thomas Stanley came about 9 o'clock, also Andrew Wooton and Abel Bond on a gospel visit. We also had a pleasant time at the dinner table. After dinner we started for the Seneca Nation with Uncle Nic. Cotter as our guide. We traveled over some very rough country;

we arrived at John Winney's about 4 o'clock; they were looking for us and they got us a good supper and by dark several of the Indians came in and we had a good meeting. Thomas Stanley gave us a good talk and my wife made a very earnest prayer, and especially for Lucy Winney and John, her husband.

Second month, eleventh day. This morning the wind was blowing hard from the north and snowing some. We had meeting to-day at 11 o'clock; several Indians came in and the interpreter was with us. All seemed to understand and some of them were reached. Sampson Smith and his wife were converted and joined Friends; he had been brought out of paganism by attending our meetings from time to time. After dinner we started to go to Matthias Splitlog's, some of our number having to walk. When we got to the river it was up and quite deep, hardly safe to venture in. Our interpreter said we could cross, so four of our number got in the hack and made it across all right; we unloaded, went back with the hack after another load. We had a rough time of it in going from the river to Splitlog's. We had to go down a long hill and much of the way was very steep; a part of the way we had to hold the hack to keep it from turning over; we finally got through all safe and sound. They were also looking for us. Splitlog had killed a beef and had also got fifty pounds of butter and twenty dozen eggs, in preparation for the meeting so that no one need go hungry. We had a very good meeting, the power of the Lord was felt in our midst, to the building of us all up in the hope of the gospel. Oh! what a blessed thought that when we meet in the name of the Lord, then he is in the midst of his people and

that to bless. Thomas Stanley spoke to us for awhile to our help and encouragement; as he is very much at home with the Indian, he felt very free and happy with this privilege.

Second month, twelfth day. A very precious meeting to-day at 11 o'clock, quite a number of the Indians meeting with us; the Lord poured out his spirit upon us. In time of the meeting word came that Lizzie Winney, as it used to be, John Winney's daughter, was dead, and that they wanted me to preach her funeral to-morrow, either in the forenoon or afternoon, as seemed best to me, and for me to send word to them or to John Winney. We set the time at 10 o'clock on the morrow. We had a glorious meeting to-night, four persons made the start for the Kingdom. When an Indian makes up his or her mind to be a christian they give up all at once. Two requested to join Friends.

Second month, thirteenth day. We had a little meeting at Splitlog's house this morning before we started. The Lord was with us in great power, and that is what makes a good meeting. When we arrived at John Winney's nearly all of the Senecas were there, as they had brought the corpse there to have a meeting. I had my interpreter present, all was still, solemn and very quiet. I told them how we all must die, the young as well as the old must all pass away. All paid good attention. My interpreter said to my wife, as we had to leave before the burying, he said that he wanted to be a better man the next time you come; we hoped so. We started for the Wyandotte Mission; we got there in time to get a good warm supper before meeting; we found A. C. Tuttle and Joel Kenworthy. At the Mission to-night I spoke from the words, "*Behold*



*I stand at the door and knock, if any man hear my voice and open the door,"* and ten made the start to-night on the heavenly road. The Master blessed us very much and to Him be all the praise now and evermore.

Second month, fourteenth day. This is a cloudy morning; been here at the Mission all day writing and conversing with several Indians that came in; by 12 o'clock the snow is melting very fast; the children are enjoying themselves very much. This is one of the notices that I sent back to the Seneca Nation, of my appointments, to be posted up:

Jerry Hubbard will preach at John Winney's house fifth day night 2, 24, 1881, and at Splitlog's on the next 6th, 7th and 1st days. All are invited to attend.

Thomas Stanley came in from A. C. Tuttle's, where he went last night. We had a very pleasant day this; a large meeting to-night. I spoke from the 3d chapter of St. John and 16th verse: "*For God so loved the world,"* and the Lord helped me very much in preaching to-night. I asked all that wanted to make the start for the Kingdom to come and give me their hand. Seven came; four of the number gave their names to join Friends. Three Indians that had been living many years in Kansas had been adopted into the Seneca Nation. They were Stockbridge Indians and had been Baptists in Kansas, now came with their letters to join Friends, one man, his wife, and neice, a young woman.

Second month, fifteenth day. When we awoke this morning at the Mission and looked out of doors it was snowing and blowing from the northwest. About 9 o'clock it quit snowing, leaving about five inches of snow on the ground. Meeting to-night



again and the prayer of my heart is that the Lord will bless us in this great work of the salvation of the souls of men and women. Alpheus Townsend and my wife concluded to stay until to-morrow and not go home to-day. I think it a very wise decision on account of the stormy weather. O Lord lead us into the right way is the prayer of my heart. Alpheus Townsend, Nicholas Cotter and I went and attended this afternoon the funeral of Frank Whitewing's sister, Armstrong Spicer's wife. It was about six miles; there were four or five persons present; when the coffin was lowered into the grave Frank Whitewing dropped upon his knees and made a powerful prayer in the Wyandotte language and it was very solemn and impressive there in the valley of Sycamore creek, down deep in the timber, snow on the ground, and there with these Indians, very solemn. We returned back to the Mission; several of the Indians coming in, we had a good meeting; found John M. Watson there at meeting this evening. John read one of the Psalms and spoke and spoke and prayed powerfully to the Master for us all. I then spoke awhile; some ten or twelve persons arose to be prayed for. Our meeting was much favored of the Lord and unto Him be all the praise.

Second month, sixteenth day, 1881. We started for home early; got to Spring river, found the ice floating in the river so that we could not cross. We then turned and went to Asa C. Tuttle's at the Modocs, stopped there until afternoon, then went ahead; got into the woods some three miles from Modoc camp and the front axle of our wagon broke down and left us in the snow. Alpheus went back to the camp and got a wagon; I built a fire to keep

us warm while he was gone. On his arrival with a wagon we started, and got back about 9 o'clock.

Second month, nineteenth day. Robert Johnson and I started back for the Territory and to the Wyandotte Mission; arrived at the Modoc camp in the afternoon. I left Robert here and I went on to the Mission; got there just as they were going into meeting. John M. Watson read a portion of scripture and commented on it awhile, very much to the edifying of us all. I then spoke awhile by way of exhortation. All seemed very much interested in our meeting this eve; the children were very attentive. This I have found in preaching to the Indian, is to make all simple and childlike, and then if we have the spirit to help us, I notice the children are interested. The prayer of my heart is that I go in and out before this people as one that is imbued with the spirit of the Master. We hope our meetings may be serious and at the same time impressive, and as we point the people to Christ the Savior of men, He is ready to save to the uttermost all that put their trust in Him.

Second month, twentieth day. Had a meeting this Sabbath morning with the little children of the Mission. They said they wanted to be at meeting at 10 o'clock. We met in Sabbath school something over one hundred children; a nice sight to behold them as they sat so nice and quiet. A great worker is Lizzie Test among the little folks.

Second month, twenty-first day. This morning met with the children in collection. Teacher Lizzie gave us a good lesson. She said we were either fighting with the Lord or with the devil. I said may we all come out on the Lord's side, one who never was whipped or beaten in the field; we had

meeting this afternoon at 4 o'clock. The house was nearly full; some testimonies for the Lord. Meeting to-night—blessed season. Praise be to the name of the Lord.

Second month, twenty-second day. We had a great meeting to-day at 1 o'clock at Marion Dyers, two miles southwest of the Mission in the Wyandotte Reserve, a goodly number present. I read the 34th Psalm and spoke awhile, then asked each one of them in regard to their condition. We had a glorious time. Meeting this eve at the Mission; John M. Watson offered prayer and one or two others also; then John read a portion of scripture, after which I talked awhile from the words, "*Lord remember me.*" Six or seven little girls made the start. After this meeting broke we had an inquiry meeting in the parlor of the Mission; Simon Brindle saved; praise the Lord. Simon was the farmer at the Mission and was made happy in the Lord.

Second month, twenty-third. Fourth day, very beautiful this morning, the sun shining brightly. May the Lord be with my family and bless them; keep my boys and may their hearts ever be kept tender before the Lord. Oh, Lord! bless my wife this morning, as she has many trials and troubles, wilt thou be with her and sustain her and my little girls also. We had a meeting to-day at Bro. Benj. F. Johnson's at 1 o'clock; the house was full. I spoke in regard to the second coming of Christ; felt I had done my duty as best I could. I then went and met with a poor family, had a little meeting with them to good satisfaction, got back to the Mission meeting again to-night; John M. Watson preached, I followed him. Several of us went through the congregation and invited the people to come to the Master

and be blessed ; the power of the Lord was felt to be very precious to our souls.

Second month, twenty-fourth day. Fifth day, morning clear and bright and pleasant; the prayer of my heart is, Oh, Lord ! take care of my wife and children and preserve them. Oh, dear Master, bless even me. I want to be a truly devoted child of thine. After dinner to-day John M. Watson, Nicholas Cotter, Marion Dyer and myself started in a wagon to the Seneca Nation. We got to John Winney's in the afternoon; in the evening the people came and by 7 o'clock there were near fifty persons present. Some songs were sung and John M. Watson led in prayer, also myself. John preached and Boomberry interpreted for him; then we sung "Jesus of Nazareth passeth by." I also talked awhile to the people, all to good satisfaction.

Second month, twenty-fifth. Sixth day morning, looks some like for rain, or more like spring; ate a hearty breakfast; a good meeting to-day at 11, a goodly number present. Joseph Whitecrow was my interpreter. After meeting we started to go to Splitlog's. Cowskin was still up, but we drove in and the water only lacked about one inch of running over the top of the wagon box. The current was very swift and it beat us down stream, as the smallest horse was on the upper side. About the time we got in the middle of the river one of our horses balked; there we were. I told the men to sit still; as long as our wagon was on the bottom we were all safe. I knew that horse would not stand long in that cold water. After a little he started and went out with a rush. We soon arrived at Splitlog's; at 7 o'clock about thirty had come in; we sung "What a Friend we have in Jesus," two

prayers, then John M. Watson preached and Joseph Whitecrow interpreted. I said a few words.

Second month, twenty-sixth. Seventh day, pleasant wind blowing from the south; took a walk down to the river this morning; got a card from my dear ones at home, stating that our little daughter, Edna, was quite sick. Oh, may the Lord take care of her is my prayer. Had meeting to-day at Splitlog's at 11, about thirty present, good attention paid to all that was said and done; took dinner with Richard Splitlog, had a little prayer meeting with them after dinner. Meeting again this evening. J. M. Watson spoke about the Faith of Abraham; I followed him. Two arose for prayers, then joined Friends—a happy time.

Second month, twenty-seventh. Sabbath day, by nine o'clock the people began coming in to meeting, and by 11 the house was full. John Watson and I preached, Boomberry interpreted for us. Before meeting this morning Lucy Winney came to me and said at a proper time John Winney, her husband, wanted to talk some; so when I thought the proper time had come I told John to proceed. He arose, and in a very dignified manner, (I had my interpreter ready) said: "My people, we come here long time ago seven hundred strong, and now we only number about two hundred strong. What is the reason of all this? I believe I know: Because we do not do as Great Spirit wants us to do. Now, I want my people to turn, go with me and be christians; I turn, I go." He turned about and came and gave me his hand, and at the same time gave his heart unto the Lord, and with his mind fully made up he yielded all into the hands of the Master. He says, "If we turn the Lord will then love us; this

way all new to me, but I feel in my heart it is right this way to do, and the Great Spirit says right." He felt the Lord told him to quit the use of tobacco, which he did in about a month after this occurrence. Lucy told me she was now ready to make the start also; at this meeting two persons joined. We all seemed riveted to the spot and were loth to leave, because we all felt that the Master had been with us to comfort and bless our hearts. Oh, how careful the Lord is to those that put their trust in Him. All praise to the Master.

Second month, 28th. Second morning; very cold last night; clear this morning—looks as though it would be pleasant to-day. May the Good Master be with my family is the prayer of my heart. We left Splitlog's this morning for the Mission. The roads being bad, we had to travel slow, and it was ten o'clock by the time we reached the railroad track, half a mile from the station or tank. I got out of the wagon and walked down to the tank to take the train for Pierce City for home. While I was waiting Dr. Kirk sent a message to me asking me to come to the Mission. I went. We had a blessed meeting at the Mission. There had been some difficulty with some of the larger girls and Dr. Kirk felt badly about it. After he had told me about it, I said: "Praise the Lord, we will have a good meeting this time," and sure enough we did. I stayed at the Mission that night. From here I went home; found my little girl better and the rest well. On my next trip to the Territory I went to the Ottawas from Baxter with Charley Albro—he was living at the old Ottawa Mission. Had meeting there this evening—a precious time we had. The next day I went over to the Wyandottes, then on to the Senecas again.

Meetings run along as usual until the fifth month when the Executive Committee met. Requested me to spend two weeks each month the coming year, instead of once a month as last year. Matthias Splitlog had a large arbor built, sixty-six feet long and thirty feet wide, near a large spring, and seated it well: and it was a very pleasant place for meeting. Praise the Lord.

In the Seventh month of this year we had a camp-meeting at Splitlog's arbor that lasted near a week. Old Father Bliss and Bro. Parcell, ministers in the Protestant Methodist church, labored very acceptably in this meeting. A goodly number were converted among the Cherokees and Senecas. One day in meeting we sung the song: "Come Thou Fount of Every Blessing" in three different languages. Daddy Muorat led in the Cherokee language, Nicholas Cotter in the Wyandotte language, and I led in the English language. We were enabled to sing in the spirit and with the understanding also. Our campmeeting grew in numbers also in interest from the start and many were led to praise the Master for kindness unto us. I went on spending two weeks in each month until the first of the Eighth month, when the Committee on Indian Affairs desired me to spend all my time among the Indians of the Quapaw Agency. I felt it was right to do so, and went into the Wyandotte reservation and rented a house near the Mission so that my children could go to school. We moved to the Territory the first of the Ninth month, 1881. A request was made by the Ninety Indians that they have a Monthly Meeting and four Preparations. Ottawa, Wyandotte, Modoc and Seneca, and the Monthly Meeting to be called Grand River, and to be held once in three months

alternately at the above Preparations. Timbered Hills Monthly Meeting granted our request. It was sent to the Quarter and a committee was appointed to visit and if thought best set it up.

TO THE EDITOR CHRISTIAN WORKER:

I returned last night from the Indian Territory, where I had been in company with Erasmus Folger and Samuel Weeks to attend as members of a committee of Spring River Quarterly Meeting, the opening of the meetings for discipline among the Indians, that had been granted by said Quarterly Meeting. We left home the 29th and arrived at the Ottawa Mission next day at three p. m., the time appointed for the opening of the preparation meeting there. We found several persons of that neighborhood who had become members amongst Friends, convened and awaiting our arrival. After a season of devotion, the preparative meeting was opened and held to good satisfaction. *Aug. 3*

We went same evening to the Wyandotte Mission for night quarters and if possible to get Dr. C. W. Kirk to accompany us the next day to the Seneca meeting place. As the Doctor could not go with us himself, he dispatched a messenger for John M. Watson, who was for the night at an Ottawa Friend's house, some three or four miles away. He was on hand next morning betimes. Perhaps it would not be amiss to state that our dear friend J. M. Watson, whose assistance was thus secured to us, was at the meeting at Ottawa and that he went with us through the balance of our work in the Territory, rendering us very efficient aid in our labors and showing in his movements among the Indians *Ottawa* *1.*



that he possessed in a large degree that knowledge and tact so necessary to fit a person for successful work amongst them. Being thus provided with needful assistance in the person of J. M. W., we proceeded to Splitlog's, the place in the Seneca tribe appointed for opening the preparative meeting there; stopping, by the way, at the house of our kind friend John Winney, a Seneca who had joined Friends, and who gave us and our team the needed noontime refreshments, including some heavy slices from some very fine watermelons. J. Winney and wife, we thought, are very worthy christian people.

Arriving at Splitlog's at the time appointed, we found that, perhaps, from the proper information having failed to reach them, no meeting was convened. It had been our intention to organize the Preparative meeting in the afternoon and hold a meeting for divine worship at night, but a "Saturday Saint" had an appointment there that night.

We therefore called a meeting next morning at ten o'clock, to which several individuals responded, and we had a solemn time of devotion before the Lord, after which the organization of the Preparative meeting was satisfactorily effected. We then proceeded on our way and arrived in Camp Modoc in time for meeting at seven o'clock the same evening. The time occupied by the meeting was spent in devotion, giving experience and in organizing the preparative meeting there. Slept in the school house that night. Remained at Camp Modoc until after dinner, spending a portion of the forenoon in the school. Was much pleased to see that Ira D. Kellog, the teacher, manifested ability and skill to such a degree as to give assurance of success. And the thought occurs to me that it would have been

difficult to have found a more fitting person to succeed Emeline H. Tuttle in the Modoc school than Ira D Kellogg. In the afternoon went to the Wyandotte Mission, expecting to organize the Preparative meeting there at four o'clock, but from some cause unknown to us, no meeting convened that evening. Next day, Ninth month, third day, being the time to open the Monthly Meeting a considerable number of people came together at the Wyandotte meeting house, some from all the tribes where we had been, except the Senecas; none from there—why, we do not know. After a time of worship before God, the Monthly Meeting was opened and the business coming before it transacted to good satisfaction. At the close of the Monthly Meeting several of the Wyandotte members being present, they were called together and organized into a Preparative meeting. Thus this Monthly Meeting with its several preparative meetings, is brought into organized relationship to the church, and in order that the cause of the dear Master may prosper properly, the Church must not forget her duty in that direction. May all the Lord's children everywhere pray for the prosperity of Grand River Monthly Meeting.

JESSE GREEN.

Carthage, Mo., Ninth month, fifth, 1881.

P. S. At Camps Modoc and Wyandotte we were joined by several other members of the Quarterly Meetings Committee, of which we were glad. J. G.

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I thought it would be right to give the readers of the "Worker" a little sketch of our meeting at Matthias Splitlog's, Seneca Nation, Indian Territory, on the 2d and 3d of the Seventh month, 1881.

On the seventh day we had meeting in a large arbor that has been spoken of before, near a large spring of good, cool water. On seventh day night lanterns were hung up and gave plenty of light. On Sabbath morning by nine o'clock the people began coming in and by ten there was a large gathering of people in the arbor. Our meeting lasted two hours and a half with the very best of order and attention. We then adjourned for dinner and at three o'clock we again assembled and sang one or two pieces in English. Two Mohawk Indians from Canada sung a song in their own tongue, some half a dozen Cherokees sung in their language, all of which was very solemn and impressive. Sampson Smith, a Seneca Indian that was converted last spring, was in the congregation. He arose, walked up in the gallery and spoke as follows: "My dear friends, I am glad to see and hear you to-day. I am glad I am in this way; only young in the cause, but am happy. I am glad I am a christian, and I want all my people to come and go with me. It is a new way to me, but I am happy. I have made up my mind to go in this way. We can do good and the Great Spirit will bless us and keep us if we will only love and obey Him. This is all I have to say." He had only been a christian for some months but he was a very devoted man.

Thy friend,

JEREMIAH HUBBARD.

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I would say in relation to Sampson Smith, that he has passed to his long home, with a prospect as bright and clear as any person's. While upon his bed of sickness, for several months, he always evinced a happy christian spirit, always speaking

well of his Master's name. It was in time of his sickness that we talked of building a meeting house among the Senecas, and there was much opposition by many of the pagan Senecas, and some of them went so far as to say if we built a meeting house, they would burn it down. Sampson Smith, on his sick bed called John Winney to him and told John to tell the Friends to go ahead and build the meeting house; that it was the will of the Great Spirit for that house to be built and the Lord would take care of it. He said the Lord told him these things while he could talk but very little. He was a very spiritually minded man. He fully believed in the immediate and direct operation of the Spirit of God upon our hearts if we would but yield ourselves into His hands. In all our Meetings he had a testimony that was always bright and clear. He was always ready to leave everything to the spirit of the Master, and as he directed he followed. He was a few years before he died a member of the Seneca Council, and while the chief and others of the Council did not like his religion, yet when they had difficult things to manage they always wanted to know what Sampson had to say, and they would follow. When I see a person brought out of paganism and have such a clear testimony as to the leading of the Master, I say, see what grace will do for any one.

Grand River Monthly Meeting of Friends was held at the Wyandotte meeting house the 22d of the 11th month, 1881.

All the preparation meetings among the tribes sent reports to the Monthly Meeting except one, which was prevented by high water. A precious season of giving testimonies followed the reading of the 103d psalm, with tender admonitions to faithful-

ness by Bro. Jerry Hubbard. Among those who testified to the goodness of God and His keeping power were Steamboat Frank, Long Jim and Alice Frank among the Modocs, Joseph and Thomas Cotter (chief), Arizona Jackson and Lucy Gray of the Wyandottes. About thirty gave words of encouragement. Dr. Charles W. Kirk, superintendent of S. S. and W. Mission, took 1 Cor. 12 chapter as the Scripture teaching concerning gifts to the different members of the body, and showed in an able discourse the relation of the members one to the other, also the sympathy of all in the suffering of any. Joel Kenworthy and Steamboat Frank presented a concern to visit the Osage Indians in the interest of the Master's cause. Rufus King was at the Modoc meeting for worship first day, the 23d inst., at ten a. m., also at Wyandotte at two p. m. His labors were very encouraging, with earnest desires for humanity's elevation and God's glory.

Ira D. Kellogg, Sarah W. Goddard and Hannah J. Wing, of Maine, in visiting Kansas Yearly Meeting, have been to the meetings of the Grand River Monthly Meeting, Indian Territory, and the former writes under date Wyandotte Mission School, 2d month, 28th, 1882, as follows: "Coming to the Modocs first we held two meetings and visited some of the families. This visit was very satisfactory. It is wonderful to see the great change and steady improvement of those who were so lately in deadly war with our nation. I felt that the visit to them has paid me for my whole journey from Maine. They have an efficient teacher and christian instructor, Ira D. Kellogg, faithful and untiring in his efforts to elevate them. His dear christian wife also is doing what she can to teach the women about domestic

duties, such as cooking and keeping their homes neat. These Friends seem to be the people for the place. First day after noon we came to this government Mission School, where we held meetings in the evening and at night. The dear Master was with us in much power and several precious souls were converted, for which we praise the Lord. Yesterday we visited the school and felt that the teachers are all well qualified for their positions and thorough in their teaching. The classes in reading were the best trained I have seen for years. It should shame many of our district schools to be compared with them. Dr. Charles W. Kirk and his wife are well fitted for their places as superintendent and matron."

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**EDITOR WORKER:** Shortly after Kansas Yearly Meeting Rufus P. King came into our neighborhood and it fell to my lot to take him to the places he wished to go to. On the 28th ult. at noon we started to the Indian Territory. On the 29th we arrived, in the evening, at the hospitable home of Joel Kenworthy, farmer for the Modocs, where we were kindly entertained by himself and family. The service on first day, the 30th, at ten a. m., was, I think, appreciated by the Indians and workers. We went from the Modocs to the Wyandotte meeting, six miles to the southwest, and unexpectedly to them, arrived soon after two o'clock, their usual hour. Jeremiah Hubbard was preaching, telling the story of Paul and Silas being in the prison at Philippi. He made it brief but very much to the point. Rufus spoke at considerable length. From the upturned faces of all, and especially the Indian children of the Wyandotte Mission, I took it for granted that both

discourses were interesting to them. After meeting we went to the Wyandotte Mission, where we were kindly received by Dr. Kirk and his estimable wife. That night at their gathering in the school room to read from the blessed book and for devotion, Rufus spoke feelingly to the children, then to the workers. It had been my privilege to visit the Mission a time or two before. I do believe the Lord is wonderfully blessing the efforts of the Doctor and his company of workers among these people. Eternity alone will tell the results of the faithful self-denying labors of love done, as I believe, for the dear Master. Rufus visited Steamboat Frank at his home and had an interesting time. His wife Alice presented Rufus with a bow and arrows made and painted in Indian style by her own hands.

SAMUEL WEEKS.

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Grand River Monthly Meeting was held sixth month, 26th, 1882, at the Modoc school house. The floor was neatly scrubbed and the words, "Please don't spit on the floor" were written on the black-board, all of which was done by the Modoc Quakers, and the command was strictly obeyed. Albanus Kenworthy, from Toledo, Kansas, was acceptably with us. The meeting convened at ten o'clock a. m. and the time was well occupied with prayer, exhortations and singing praises unto God till twelve o'clock; the opening minute was read by Jeremiah Hubbard, who was appointed clerk for the day, and then adjourned until two o'clock for dinner, after which the meeting met according to adjournment and opened with prayer by Bro. Hubbard. A sojourning minute was then read for J. H. Pickering and wife, from Timbered Hills, Kansas, they being

employed as farmer for the Modocs. The meeting was informed that its portion of Quarterly Meeting stock was paid. Benjamin Tousey of the Senecas, Jerry Superna of the Ottawas, Mary Hubbard and Lucinda Dyer, of the Wyandottes, were appointed Elders. William Faithful, Jerry Hubbard Modoc, Alice Frank and Sophia McCarty, of the Modocs, Jane Alsep and Irvin P. Long, of the Wyandottes, were appointed as Overseers. Four persons from the different tribes requested to join the Friends, which was granted. A report from Seneca Preparation Meeting stated that there were ten testified to the salvation of their souls and there were twenty-four present. A very encouraging report was read from the Modoc Preparation. We praise the Lord for the good work that has been done in this monthly meeting.


ELWOOD W. WEESNER.

During the fall and winter 1881-2 the work moved along about as usual; our meetings were kept along very well, some being converted at nearly every meeting. We had the company and labors of ministers of our society to assist in the work this fall. I was holding meetings at Splitlog's when one evening I made the call for those who wanted to come to be christians to come to the altar, I remember a young man that I had married before, standing at the farther end of the hall. He dropped his head a moment then came forward, gave me his hand, showing by that he had given God his heart. He bowed at the altar with six or seven others. He said: "I want to be christian; be good man." He just accepted the Lord as a complete savior at once and was blest by the Lord. The next day he was taken



sick and lived eight days, then passed quietly away. He was happy in a Savior's love. During his sickness he called his wife to his bedside and told her he could see a door open into heaven and that he saw Jesus there and many happy ones, and that Jesus said to him, that unless we love Him, believe the Bible, we never get to that happy place. His wife was a pagan, and on the day of his death he wanted them to sing, "Come to Jesus." His wife, after his death, gave her heart to the Master and was converted and joined the Friends. He was a Canadian Indian; came here and married and was adopted into the Seneca Nation. I will now give a short account of a woman in the Seneca Nation—a pagan, too,—that was at one of my meetings and never was at but one meeting in her life. In about a year after this meeting she was taken sick and was sick for quite a while, and on her sickbed she told of things that she had heard at that meeting: how the Great Spirit was looking at us all the time, and could see us all the time, and He wanted us to give Him our hearts, and if we would do that and ask Him, He would help us all the time and when we left the world He would take us home to live with Him always. She said: "I been talking, He hear me; I feel Him here in my heart, I so glad. I die; I no live now. All you my people come go with me; be christian; believe what missionary say, he be good man, he wants all Indian be happy, now I know it's so." She thus spoke and exhorted all that came near her of her pagan friends to be christians, dying in the faith of the gospel. How precious in the sight of the Lord is the death of His saints.

At one of my meetings that I was holding at the Wyandottes, Irvin P. Long was converted. He was



probably the oldest Wyandotte Indian man that was living at this time. He was chief of the Wyandottes. At the time that I. P. Long was converted John W. Greyeyes was deeply wrought upon and some time after he was taken sick and on his deathbed he sent for Dr. Kirk and said: "I am going to die, and I feel as though I wanted to join Friends before I go, I can then go happy. The Doctor told him yes, he could; he would receive him into the meeting and would report to the meeting what he had done, and thought the meeting would endorse what he had done. The meeting did and John W. Greyeyes died happy in Christ.

I will now speak of Nicholas Cotter, an old Wyandotte Indian, that was converted and joined Friends about a year ago. He was one of the men that went through to California with John C. Fremont, in the year 1849, when so many of them starved to death; he is now a faithful servant of the Lord, desirous of doing his Master's will. Nicholas Cotter says, in regard to baptism, that Christ was baptized for us, now all we got to do is to own Him as our complete Savior; He has fulfilled it all for us.

During the winter of '81 and '82 I held a series of meetings among the Modocs. We had good meetings. One night I sat out the altar and there were sixteen came forward and every one of them were converted. When an Indian gives up to be a christian he gives up all, leaves nothing behind. Some one asked an Indian how he was converted. He says this way: "I make a ring with leaves, then I set fire to the leaves; I take a worm, put he inside, worm he run this way, come to fire, then that way, then other way, fire all round; then worm he get in middle, curl up, lay down to die; then I pick up

worm, put him outside fire, put him down, he now run away. So it it was with Indian. I run this way then run that way, feel bad any way, then I give up, lay down to die, no way out. When I give up, can't help myself, then Jesus come lift me up, sit me away in good place; I feel good, then I happy and happy all the time. That's how the Master will make Indian happy. I love Him all the time."

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DEAR WORKER:—A two days' meeting was held last seventh and first days. The Senecas, Wyandottes, Ottawas and Shawnee tribes were all represented.

The meeting commenced at 2 o'clock P. M. on seventh day. The power of the Lord was with us. Jeremiah Hubbard was present and the Lord's power attended the words he spoke. His work is being crowned with success, and is owned of the Lord. Dr. C. W. Kirk was with us on first day and preached an impressive discourse, his text being, "Know thou the God of thy Father and serve Him with a perfect heart and with a willing mind."—1st Cor. 28-9.

After the forenoon meeting a "basket dinner" was spread for all present, and much credit is due Steamboat Frank, Scarface Charley, Joel H. Kenworthy and Lucy Clinton for the manner in which our visiting friends were received and provided for. Jeremiah Hubbard being called away to attend a funeral in the afternoon, Dr. C. W. Kirk conducted a praise meeting in which John and Lucy Winney, Senecas; Frank Whitewing, Benjamin Tousy, Wyandottes; Paschal Fish, Shawnee; Steamboat Frank, Scarface Charley, Samuel Lawver, Sophia McCarty, Faithful

William, Susan Lawver, and twelve other Modocs ; Father Neal, a Baptist minister, Joel H. Kenworthy and Charles Kellogg took part. It was indeed a season of thanksgiving and blessing to many hearts. The afternoon was concluded by singing :

Have you spent a pleasant day?  
Come again, come again.  
Would you learn the better way?  
Then come, come again.  
Here you'll find a welcome true,  
Hearts that warmly beat for you,  
They will tell you what to do.  
O, come, come again.

The last meeting was held first day night, and it was indeed "the best at the last of the feast." Jeremiah Hubbard returned in time for the meeting and after singing "'Tis the Promise of God full Salvation to give," and "Revive us again," a fervent prayer was offered for the converting power of the Holy Spirit to be manifested. A season of consecration was then engaged in, at which forty-three bowed in humility. Afterward those who desired to be the Lord's children were asked to come and bow. There were sixteen conversions, thirteen of whom were school children. To God be all the glory.

Senecas their offerings bring,  
Modocs now do sweetly sing,  
Wyandottes are on the wing,  
The Shawnees praise the Savior.

Thine with thankfulness for the mercies of God.

IRA D. KELLOGG,  
Teacher of Modocs.

## AMONG THE INDIANS.

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Erasmus Folger and myself lately visited the different tribes of Indians in the Quapaw Agency. We attended Grand River Monthly Meeting held at the Modoc's on eleventh month, 25th, 1882. After devotion of half an hour the clerk read the opening minute. Ruth Tabor, an Indian girl, was appointed assistant clerk for the day. Senecas reported they failed to hold a Preparative meeting on account of sickness and high water. An interesting account was read from the Modocs, and also from the Wyandotte Preparation meeting. No report from the Ottawas on account of sickness. Each Preparative meeting appoints a representative to attend the Monthly meeting. The meeting was informed that one of its members was at home sick and needed aid. Several dollars were immediately raised in the face of the meeting for his support. First day morning we attended the Ottawa meeting, it being small on account of sickness among our members, but the meeting, we believe, was owned by the Lord. At three o'clock we attended the Wyandotte Mission meeting. Quite a lovely company of children were in attendance and behaved well. Also another meeting at seven o'clock which was a very interesting meeting. Second day we went to the Senecas, took dinner at John Winney's, a man of much influence in his tribe. His wife is a very kind, intelligent woman. They are both members of high standing

in the church. I stayed over night with Matthias Splitlog, a man of wealth who is making good use of his money by aiding his tribe to obtain a higher life. On third day morning we had a small meeting but one of much interest. That night we returned to John Winney's and held an interesting little meeting, one long to be remembered. We were informed that there were about thirty members in this Preparative meeting. All the above named places are in the limits of Jeremiah Hubbard's missionary work, who is untiring in his efforts and doing much good. We believe that family visiting among this people by some suitable man and his wife would be very beneficial. Fourth day we returned to the Wyandotte Mission, which is being well superintended by Dr. C. W. Kirk and wife. The school has over one hundred children taught by Lizzie Test and Benajah Dickenson, both of whom seem to be master of their work. Fifth day morning in company with John M. Watson, who accompanied us the last two or three days, we started for his field of labor among the Blue Jacket Shawnees in the Cherokee Nation. We visited three different settlements, spending about three days, and saw very satisfactory evidence of a good work, which he has accomplished by the aid of the Master, and we were convinced that the work should be continued by him the ensuing year.

ELWOOD W. WEESNER.

Tehama, Kas., 12th month, 9th, 1882.

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QUAPAW AGENCY, INDIAN TERRITORY, }  
1st month, 28th, 1883. }

Last seventh day was our Monthly Meeting, and



it was a good meeting. All of the Preparatives of Grand River Monthly Meeting were represented and it was a time to be remembered because of the felt presence of the Lord with us. The Preparative meetings ~~send up to the~~ Monthly Meeting their proceedings, so that we can tell how each meeting is getting along. I was at the Ottawas to meeting yesterday. The house was nearly full and the meeting lasted nearly three hours. Many testimonies were given during the meeting. We also had a good meeting here at the Wyandottes last night. Two weeks ago I was at Russel Creek and held five meetings and they were blest of the Lord. At the last meeting the house was crowded, with good order and attention. The Peoria Indians are very anxious for me to come and hold meetings with them. A Shawnee requested last seventh day to be joined in membership with Friends. As I looked over the meeting last seventh day I could not but admire the dignified set of men and women present. Although we have had some trouble in the meeting this winter, I believe it is in a much better way now than ever before. A woman from the Seneca Nation acts as clerk and does well. All praise to the Master for his help at all times of need.

Two weeks ago last fourth day night, about half-past eight, as I was getting ready to go to bed, a man came and wanted me to go and see a young man that was very sick. I went and prayed and talked with him until two o'clock in the morning. He also prayed and the Lord blest him. He told me the Lord had told him he was going to die. I visited him several times before he passed away. He was all the time happy and more than once asked

his sister to sing, "Arise My Soul, Arise." He said he felt that he was going to heaven.

Thy friend,

JEREMIAH HUBBARD.

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Editor Christian Worker: Lawrie Tatum, one of the Executive Committee on Indian Affairs, has been spending two weeks with us here in the limits of Grand River Monthly Meeting. Lawrie and I visited most of the families belonging to Wyandotte Preparative meeting. We then visited or attended the Monthly Meeting at the Modocs. About eighty people were in attendance. Lawrie stayed there and attended the Monthly Meeting on first day at eleven o'clock, then had meeting at Wyandottes in the afternoon and evening. We then went down to the Senecas and held meeting at night and visited families in the day time. One of the leading Pagans invited me, or us, to go to his house and hold meeting, and we went. They received us kindly and he and his wife came to our meeting on first day.

The words spoken seemed to have a good effect both to strengthen and encourage the believers and we hope to rouse up the careless. We held ten meetings among the Senecas all to good satisfaction. Returned to the Wyandottes and next day went to our appointment at the Ottawas. At the close the chief arose and asked that we have meeting the next morning as he had a subject to lay before the meeting and he wanted some of his Baptist brethern to be present. He had been a Baptist. The next morning we met at half-past eight o'clock and he arose and said that he had felt for a long time that the Lord wanted him to join the Friends and he had

prayed over it a great deal and was satisfied that it was right. His church members gave him a good recommendation as a christian man and I told him I would present his name to our next Monthly Meeting. We had a warm, earnest meeting and the oldest man among the Ottawas was converted at this meeting. We felt that our dear Brother Lawrie Tatum had been the right man in the right place. His manner of talking to them and his illustrations were very good and easy for them to understand and his coming at this time has been to us as a brook by the wayside and we pray that the Good Master may send more like him among us. He attended eighteen meetings in all among the Wyandottes, Modocs, Senecas and Ottawas. May the Lord go with him and bless him and may his labors here in the Master's cause be as bread cast upon the water.

Grand River Monthly Meeting was held 24th of 11th month, 1883. There was a fair attendance, though nearly all of two Preparatives were detained by high water. The business was transacted in harmony and the presence of the Holy Spirit was felt. James Parnell Kendall and Parker Moon, both ministers, were acceptably in attendance. The meeting was held at the Modoc school house instead of the Seneca meeting house, which was not completed. J. P. K. was greatly favored in speaking from Hebrews 10 chapter, 36 verse. In the evening we had a very interesting meeting at the same place, the Master being with us in much power. First day morning in company with J. M. Watson and P. Moon I attended meeting at the Ottawa meeting house. On account of high water we had a small attendance but the Lord made good His promise to the twos

and threes. We returned to the meeting at the Wyandotte's at half-past two, then in the evening again at the Modoc's, which was truly a spiritual feast. Second day morning we visited Steamboat Frank, whose wife is very low with consumption. From here we started home, feeling that we had been greatly blest of the Lord in our visit to the Indian country.

CHARLIE R. BUDLONG.

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Grand River Monthly Meeting was held at the Ottawa Nation sixth month, 23d, 1883. This place is where our dear friends Asa C. Tuttle and Emeline commenced their labors among the Indians thirteen years ago. Having been acquainted with the situation of things at that time and since, I could not but rejoice at the contrast. Then the use of the bowie-knife and pistol was no uncommon affair, but now a Monthly Meeting of Friends is established there. Surely though our dear friends could not see the fruits of their labors for years, they can now see and praise God for blessing their untiring labors and answering their fervent prayers. Our dear friends, Jeremiah Hubbard, John M. Watson, C. W. Kirk and wife, who are now laboring with untiring zeal endeavoring to save the seed that has been sown and at the same time scattering bread upon the waters to be gathered when they are gone, may join in praise to the Lord. William H. Perry, a minister from Cottonwood, Kas., was acceptably with us. A committee made a favorable report on building a meeting house in the Seneca Nation. The meeting ordered the committee to forward the work immediately. A very judicious committee, composed



mostly of Indians, was appointed to visit the Modocs in their families as way opens for it. After the business was all transacted, in the best of harmony, it was proposed that we have a few minutes for praise meeting, which was surely a time of refreshing long to be remembered. Undoubtedly Grand River Monthly Meeting is built upon the "Rock."

ELWOOD W. WEESNER.

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Seth and Huldah Reese and Jessie A. Cook and myself started for the Quapaw Agency, Indian Territory, a distance of twenty five miles. Owing to high water we were compelled to travel some very rough roads. We arrived at Modoc camp at four o'clock and were glad to meet Eliza Watson, who is faithfully working as industrial teacher among the Modoc women. We had a very interesting meeting at night. Next morning we attended the opening of the school, which is now successfully being taught by Florence Rogers. We believe the Lord is greatly blessing this people both spiritually and in their agricultural pursuits. It is very interesting to hear those little Modoc children repeat their a, b, c's, and read so plainly. On our road from this place to the Wyandotte Mission we gladly met our dear friend Isaac Sharpe, from England, with Jeremiah Hubbard. On arriving at the mission we were cordially welcomed by J. M. Watson and daughter, who are working in the absence of C. W. Kirk and wife. We attended the school of seventy children who are still being taught by Lizzie Test with grand success. Our friends were happily disappointed in seeing such advanced work among this people. Had a good meeting at night. Next morning we started

to the Ottawas, but owing to the difficulties we had in crossing high waters, we were unable to reach the place in time to have meeting, and as our friends had to start for their home, so we bid them farewell.

ELWOOD W. WEESNER.

Tehama, Kas., 11th month, 4th, 1883.

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Grand River Monthly Meeting was held at Matthias Splitlog's Hall, Seneca Nation, Indian Territory, seventh month, 22, 1882. Meeting opened by reading the fourteenth chapter of John followed by a season of prayer and some precious singing. All the tribes were represented except the Ottawas, who were prevented by high water in Spring River. John M. Watson, Rachel Kirk and Lizzie Test were also present and took part in the exercises of the meeting. John Winney, ex-chief of the Senecas, spoke very impressively concerning the comfort he found in the gospel and his determination to continue in holding up the standard of the Lord's cause. A great number of those present spoke with much earnestness concerning their faith in the Lord Jesus. After an hour spent in devotional exercises the meeting for business opened by reading reports from the several Preparatives and the state of the queries and answers were truly encouraging. One new member by letter and eight by request were added. It was a time of joy to many, especially on account of a very aged woman—a Seneca—whose tottering footsteps told of need for a home beyond this life. A recess of five minutes was given for the members to take the new ones by the hand, and then, all kneeling down before the Lord, our friend Lizzie Test led in solemn prayer for the strengthen-



ing of the church and His blessing upon those whose names were just enrolled. After disposing of the routine of business, such as appointing representatives to the Quarterly Meeting, we adjourned.

At eight o'clock p. m. Bro. Jerry Hubbard's appointed meeting for devotion met, and a real solemn good time we had together. Subject for the evening: "Paul's charge to Timothy to preach the Word." Some of the new members among the Cherokees, wishing Jeremiah Hubbard to preach to them and not having a house sufficiently large to accommodate the people, built an arbor for devotional purposes. There were something over four hundred people present on Sabbath day, the 23d at 10 a. m. and 2 p. m. All seemed very much interested, many coming from Splitlog's neighborhood five miles away. It was a season of great blessing to the people.

JOHN M. WATSON.

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Grand River Monthly Meeting was held at the Modoc meeting house, seventh month, 28th, 1883, and was a time of power and refreshing. William and Nathan D. Perry, from Toledo Monthly Meeting, Chase county, Kansas, were acceptably with us as ministers of the gospel and gave us words of warning and also cheer, to the stirring up of some and comfort of others. Owing to so many large streams running through this section of country and the frequent heavy rains, traveling is very much hindered and only forty-seven Indian members were present. On Sabbath day, however, there were quite full houses in the morning and afternoon. One thing may interest friends in reading up the different re-

ports from the Preparative meetings, a testimony against the use of tobacco was quite manifest by the Indians, and I do hope and pray that all who are called to work in any way amongst this people will abstain from all stimulants. The report of Building Committee on new meeting house in Seneca Nation was encouraging and we hope to have it up soon. I am sincerely thy friend,

JOHN M. WATSON.

Eighth month, 2d, 1883.

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I send copies of the reports of two of the Preparative meetings Samuel Clinton, who signs the first, is a Modoc of full blood: "Modoc Preparative meeting of Friends, held first month, 25th, 1883.—The clerk not being present, Samuel Clinton was appointed clerk for the day. The meeting for worship was opened by the reading of the 128th Psalm by M. W. Pickering. We had a good meeting, the most of the members taking a great interest in the meeting; yet some seem to be cold, but we believe the Lord is with us. The meeting then concluded.

Signed,

SAMUEL CLINTON,

Clerk for the day.

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Seneca Preparative Meeting of Friends, held the 25th day of first month, 1883. Seventeen present—eleven adults and six children. Opened by Sister Margaret Ward, reading the 137th Psalm, followed by singing No. 62 of the Gospel Hymns; then prayer by Sister Ward. She also spoke of the great privilege of reading of God out of His own book, and encouraged all to faithfulness that we may wear the

crown that is laid up for His children. Sampson Smith and James Armstrong testified and praised the Lord that they had the privilege of mingling again with God's children to tell of His great love for mankind, and both desire to keep in the way. They are rejoicing that they have found the way that gives peace to the soul. Other testimonies were given of God's mercies to the children of men. Matilda Whitecrow, a Seneca, said: "I joined Friends about a year ago, but I have not said anything before. I now want to say that I am glad I did, for I feel better. I can think of my God now every day, when before I did not. I would not go back to those times. I have forsaken them all and do desire to go on in this way of holiness." This has been a refreshing time. No business coming before the meeting, we now solemnly conclude.

Signed,

LUCY A. WINNEY,

Clerk for the day.

Jeremiah Hubbard and I want to spend several days visiting with the Senecas, and expect to go tomorrow on horseback as the roads are too bad to go in his vehicle. Next week I want to go with John M. Watson to his field of labor.

LAWRIE TATUM. •

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#### INDIAN MEETINGS.

A series of twelve meetings was conducted by Jeremiah Hubbard at Friends' meeting house in Seneca Nation, Indian Territory, ending on the first day of this month. Many were strengthened and revived through his teaching. Thomas and Malissa M. Hill were present two days. The latter proclaimed the gospel in the good old way, which was

edifying to many of our hearts, it being seldom that women ministers attend these Indian meetings. What an influence the sisters could wield over these people if they could mingle with them. Jerry Hubbard seemed very earnest in these meetings, yet there were no conversions, though Christ's kingdom was strengthened and paganism weakened. Some were heard to remark that "He must have lots of patience to preach to us poor sinners so long." At night and on first day the attendance was very good. How strengthening it is to a few christians situated in so isolated a place to have a good comfortable place to worship God in as this people have now erected.

On our returning home rain caused us to step in a little Indian hut a short time, in which resided two men and their wives, and one of the women was sick. We found that they had been very anxious many times to attend meeting, but circumstances would not admit of it. We had a season of prayer with them, and the two women requested to join Friends. After the storm had passed by we passed on. It seemed while the storm was raging the hardest Bro. Jerry was talking and pleading with these people to give their hearts unto God. Oh what untiring zeal this dear brother manifests in the saving of souls.

Thy friend,

E. W. WEESNER.

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Grand River Monthly Meeting was held at the Modocs fifth month, 24th and 25th, 1884. It was my privilege to attend this meeting and my heart was made glad to see the great work done in christianizing those Indians by Friends. There seemed to

be many earnest christians among them and many of them gave testimony that they were on the Lord's side and trying to serve Him, and many earnest prayers were offered, nearly all in their language, but we could feel the power of the spirit in them. One of those Indians, Steamboat Frank, was acknowledged a minister of the gospel by Grand River Monthly Meeting of Friends. . He has only been in civilization about ten years and can speak the English language quite well. But there is a great work to be done among these people. More workers are needed. Jeremiah Hubbard is doing a good work amongst them; a work that will tell in years to come. He seems to enjoy the work. .

From your friend,

JAMES M. ELLIOTT.

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SENECA RESERVE, QUAPAW AGENCY, I. T., }  
Second month, 6th, 1884. }

I desire to make a statement that there is in this Nation, on one of the eastern slopes of this mountainous country, a house of worship to the Lord of creation; a very comfortable one, pleasant in every way, well finished in and on the outside. John M. Watson was the supervisor of this structure and it was but right that he should be the one to officiate at the dedication last Sabbath, the 3d, at 11 a. m., assisted by Jeremiah Hubbard. About one hundred and thirty or more were present at the time. We have cause to praise the Lord for His goodness to us. J. Hubbard followed up with a series of meetings—seven in all. The weather and muddy roads prevented a larger attendance, but still there were quite a number in attendance. John M. Wat-

son preached from John 7 chapter 31 verse, in which God gave him much power to tell and to call the people to the living fountain. We earnestly pray that the Lord may send His servants, for there is much to do in these parts.

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LUCY A. WINNEY.

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A letter from Jeremiah Hubbard, dated Grand River, Indian Territory, first month, 24th, 1884, states that third day, first month, 8th, Elwood W. Weesner and himself started on a visit to the Sac and Fox Agency. They reached Tulsa, one hundred miles on the way from home and the end of the railroad the first day. The next day they took the mail hack and rode sixty-five miles to the agency, staying that night with the family of Agent Jacob V. Carter. The next day they called on David Bowles, who is engaged in work for the agent as well as working religiously with the Indians. Also on William Hurr the Indian Baptist missionary, who was formerly at the Ottawa station in the Quapaw Agency, where he mingled much with the Friends. They then visited the government boarding school, under care of Silas Moon and wife, whom they found filling their responsible places. The children were under good management and the school doing well. They took dinner at the boarding school and then attended the funeral of a little Indian girl, who was for a time at White's Institute, but who proved too delicate and had to be returned to her home. The same evening they attended a meeting at William Hurr's meeting house and had a favored meeting. On sixth day morning Wm. Hurr drove them thirty miles to the station where the Mexican Kickapoos are settled



and where John Clinton and his wife now live. Here also they had a good meeting in the evening. On seventh day John Clinton drove them to Shawnee town to John Elliott's, who was delighted to see them. He took them some twenty-five miles to Wagona, where the government day school for the Pottawatomies is held and a meeting and Bible school are kept up. On first day, first month, 13th, they attended the Bible school and meeting and held another meeting in the evening. They found all who were in attendance had made a profession of faith, holding on their way and form; others expressed their desire to enter on the christian life. On second day they returned to Shawneetown and had a good meeting that night at the government boarding school, the Lord's presence being felt. Lindley M. Cox and his wife are the superintendent and matron of this school and filling their places well. Thomas W. Alford is much valued as a teacher and a christian. He was trained first in reservation schools and then at Hampton and holds a very important relation to the Shawnees. On third day at 11 a. m. a meeting was called at Franklin Elliott's at which the number was small but the meeting was attended with the Lord's favor and presence. Meetings were held that evening at Franklin Elliott's, the next day two meetings and on fifth day they went to Kickapoo station. They felt that Franklin Elliott was in his right place, the right man to fill it, and truly devoted to his work. At Kickapoo station they had another meeting and were satisfied that John Clinton was also useful in his service at this place. On sixth day they returned to the Sac and Fox Agency. Jacob V. Carter has served these Indians well as United States agent. His accounts

were said not to be in a good condition, but this proves to be one of those stories, mistaken or malicious which constantly are set afloat about Indian matters. The Indians of the Sac and Fox Agency are truly sorry to loose Agent Carter. He has overcome many difficulties and the schools of the agency are in better condition than ever before and the general testimony was that he had done much for the welfare of the people in almost every respect. At the Agency J. H. and E. Weesner held meetings on sixth and seventh day evenings and were at Bible school and meeting on first day morning. One Indian requested to join Friends' meeting. On second day they visited Keokuk, the good christian chief, who also said that Agent Carter had done a good work for their people. Second and third day nights meetings were held and four more persons desired to join Friends. It is now much to be hoped that a Monthly Meeting may be formed at Shawnee-town so that members may be admitted there. These dear brothers felt the Lord led them and blest them greatly in their visit.

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—*Friends' Review.*

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Huldah Bonwell writes from the Quapaw Agency, Indian Territory, under date of sixth month, 26th, 1884: "I feel it a privilege to be with and to have the privations of these people, and particularly do I feel it a privilege to hear their deathbed testimonies. Four of those whom I waited on this spring made a peaceful end, waiting for the coming of Him who had washed them and made them clean. One old Seneca woman, whom we do not know to have ever been in a meeting house and who appeared to be a

confirmed Pagan, was taken sick this spring. She asked the people who were about to go to the christians and get some of them to come and see her, as she wished to talk with them, but the pagan Indians would not let her wishes be known. Then she said: "Mind, I tell you now christianity is right and paganism is wrong," repeating it many times. Still her people let her die without seeing those she asked for.

"Last first day Jeremiah Hubbard was here and held meeting at eleven a. m. and three p. m. The room was well filled, the people very attentive and most, if not all, went away thoughtful. Is it a light thing that God has given to us a knowledge of Himself and of His dear Son, the Lord Jesus Christ, and is there not a sweet and holy responsibility to carry to such as this poor woman the tidings of a Savior? May Friends everywhere be stirred up to our duty to pursue this work of missions to the Indians and others to whom the Lord calls us to carry His glorious gospel. Deeply do many feel the need of wisdom for this, and desire that all shall be done decently and in order; but let us see to it that fearfulness about ways and methods does not deter us from bearing the message to those in darkness and ignorance and in whose hearts the Lord perchance has put a thirst for the knowledge of His salvation."

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Grand River Monthly Meeting was held at Camp Modoc, Quapaw Agency, Indian Territory, eleventh month, 23d, 1884. Several visiting Friends from abroad were in attendance, whose gospel labors were edifying and their company acceptable. The evening preceding the Monthly Meeting had brought

the company together at Bro. John M. Watson's, some of whom had come many miles to attend. A part of the evening was spent at the school house close by, where supplications were made both in Indian and English to the Almighty Father that we might have a meeting owned by Him both then and the next day, which prayer was answered. Robert Kenworthy and James Mendenhall, from Kansas, and Phebe Hoyle and Abner W. Hobson, of Ohio, were present with loving words for the Master. Malissa M. Hill, Eveline Reagan and Erasmus Folger, Quarterly Meeting Committee on Indian Affairs of Spring River, were present. Some of these Friends expect to remain a while and conduct a series of meetings among some of the tribes. While we have efficient workers in Bros. Jerry Hubbard and J. M. Watson, they are not able to do all the work that the Master wishes to have done. While the Lord is blessing their labors abundantly, we need more. May the Lord of the harvest send us more.

Very truly,

LUCY A. WINNEY.

GRAND RIVER, INDIAN TERRITORY, }  
Tenth month, 27th, 1884. }

Last seventh day was our Monthly Meeting. John Pickering, of Salem, Iowa, and a few friends from Kansas were with us. We had testimonies given in Modoc, Wyandotte and Seneca, which were all interpreted. Steamboat Frank returned the minute granted him to visit his people in Oregon and gave a very interesting account of his intercourse with them and of his religious labors.

JEREMIAH HUBBARD.

Jeremiah Hubbard writes under date of ninth month, 2d, 1884:

There is much sickness among the people, but we have had good meetings. There have been six applications for membership during the last month. Last first day we had a very good meeting on Sycamore Creek and next seventh day we shall begin a series of meetings among the Senecas.

I would now speak of Dr. Charles W. Kirk and Rachel, his wife, who were engaged as superintendent and matron at the Wyandotte Mission for six years, and they filled their positions with credit to themselves as well as an honor to the church. I always found in them helpmeets in my work; as counsellors always looking to the best interest of the work in every respect, and will say that my association with them has been very pleasant. They ever manifested a christian spirit in assisting me in carrying forward the work among the Indians. These dear friends have a warm place in the hearts of the Indians of the Quapaw Agency, and many of them recall seasons of joy and happiness that has crowned them in their gatherings. If all workers among the Indians were as faithful to the Master as these dear friends have been and still are, oh, how fast the wheels of the gospel would move forward. May the Lord bless and keep them by his power.

We would not forget the name of teacher Lizzie Test, who for nearly ten years has devoted her life to teaching these Indian children of Quapaw Agency and Chilocco. She was always untiring in her labors of love to these children, and many of them will and do remember her devotedness in trying to teach the right way to go; and while she, with the doctor and his wife, will never be able to know in this life the

good they have done, when they enter the gates of glory many will rise up and say, it was thy kindness and interest in me then manifested that has brought me home to glory. May success crown all of teacher's labors, and may she receive a crown immortal in the glorious world above, where friends shall meet again there to part no more forever. All praise to the Master.

Benjamin Tousey, a Stockbridge Indian, but has been adopted into the Seneca Nation, joined Friends some four years ago, also his wife and niece, Lucy Gray, a young woman of uncommon talents and a bright christian woman. Bro Tousey, his wife and Lucy were all converted in Kansas before they moved to this country. Bro. Tousey is a noble christian man, leading a humble, devoted life to his Master. He sometimes becomes despondent, but as he goes to the Lord, he always finds the Lord nigh at hand and ready to help him on the way by His blessed Spirit. May he go on ever trusting in the Master and find a home in that upper and better kingdom.

Scarface Charley Modoc is now a very devoted christian man, while he was once a fierce warrior in the lava beds of Oregon and fighting with all his power, but since coming to this country the Master has been with him and blest him so much as to change his heart of stone to that of a peaceful, quiet christian man, quietly trusting in the Lord, and is now a praying servant of the Lord. The case of this man shows what grace will do for us poor sinners. How glad I am to hear such a man as Scarface Charley in the meetings say "amen." So glad I hear this good way to walk in. I praise the good Lord when I see such men as these Modocs, that were once



wild and vicious and now under the peaceable influence of the Spirit of the Lord. I am made to say, praise the Lord for salvation.

Lucy Gray, who has been spoken of as joining Friends, was a young woman of christian fortitude. She was always ready to speak a word for Jesus in all our meetings. She was ready for any service. She was for a year, or nearly so, clerk of Wyandotte Preparative Meeting and was a good one. While at the Mission as a scholar she took the fever and was sick for a week or so, and many were the prayers that went up to the throne of grace, that she might be restored to health again, but she gradually grew worse till she passed quietly away to her blessed home above. How calm and serene in all her sickness, ever trusting in the Lord. In her death uncle and aunt lost a dutiful child, the church lost an excellent, earnest worker and the children at the Mission lost a faithful friend; but our loss is her eternal gain, and while we are left here on earth a little while, she is happy in her glorious world above.

How blest the tie that memory leaves  
To those who help to gather sheaves.  
May the dear sister, Lucy Gray,  
Be with us in that great day.

I will now give an instance of a Wyandotte Indian, Frank Whitewing. Some twelve years ago he was the wildest Indian in all these parts, but he became concerned in regard to his salvation and called upon the Lord and was soundly converted and was a very faithful servant of the Lord in the attendance of all our meetings. After a while he was taken with consumption and lingered for a year or more. As long as he could ride on horseback he would go

many miles to be at meeting, and he nearly always had some vocal service to perform. I noticed he was failing quite fast; so for a time I missed him and as I was going down to the Senecas I went past where he lived. When I got to his place I found the door closed. I knocked. Some one said, come. I opened the door. There lay Frank, his wife standing by the fire. I shook hands with his wife, then went to him. He says, "I glad you come. I know you come." I said, "How did thee know I come?" He said, "I ask the Lord to send you and I knowed He would, for I ask Him to. I been laying here on my bed; could not get off; have nothing to eat; have no money to get anything." I gave him fifty cents, all the money I had. He said, "Oh, so glad, now I can get me something to eat." When he died the Indians said: "He good man, good Indian." What made the great change in the man? The answer is, the Lord Jesus Christ. When I have seen that man as he once was and then see the change, I do magnify the name of our blessed Lord for what he can do for poor mortals. All praise to the Master. The language of the poet could be fitly applied to Bro. Frank Whitewing:

"At Jesus' feet I take my place,  
I touch his garment's hem.  
A helpless child in need of grace  
My Lord will not condemn.

"I have no hope but in His love,  
His promise is my plea,  
I gave myself to Him who strove,  
E'en unto death for me.

"I only ask that I may know  
What He would have me do,  
That my obedient life may show  
The race that bears me through.

"I've nothing, Lord, to offer Thee  
But this weak heart of mine,  
O take it, Lord, and let it be  
Thine own forever more."

I will speak of Isabelle Jones, formerly Early, the daughter of John Early that was chief of the Ottawas. She had been sick for quite a while with the consumption, and sent for me to come and hold a meeting with her at her house. So I sent word that I would be there on a certain evening. I went and several of the neighbors came in. I spoke from the words: "*They saw no man save Jesus only.*" When I was through speaking, she said to me to come to the bedside. I did so. She said: "I want to join Friends. If I can, then I am willing to die." I said to her yes, we will take thee into meeting, of course we will. I received her that evening and gave her the right hand of fellowship, and reported it to the Monthly Meeting, and the Meeting endorsed what I had done. I told her I would be back in a week. The next day they thought she was dying, but she looked up to those who were about her and said: "Jerry said he would be back in a week, and I shall live until he comes back, that I may hear him pray once more;" and she did, and when I went back she said, "I am waiting." Ira D. Kellogg went with me. He sang a piece and she helped him sing it in a clear tone of voice, then sank away and died the next evening happy in a Savior's love. She wanted that I should preach her funeral sermon, which I did. She looked in her coffin as though she was asleep. A large congregation of people were present. Her heart during her sickness was all the time looking to her Master for help and guidance, and the burden of her song was, *show me the way.*

Show me the way that leads to the true life,  
 I do not care what tempests may assail me  
 I shall be given courage for the strife.  
 I know my strength will not desert or fail me;  
 I know that I shall conquer in the fray.  
 Show me the way.

Show me the way up to a higher plane,  
 Where body shall be servant of the soul.  
 I do not care what tides of woe or pain  
 Across my life their angry waves may roll  
 If I but reach the end I seek some day,  
 Show me the way.

Show me the way above all little aims,  
 All foolish sorrows and belittling pleasures.  
 Above small triumphs over little gains;  
 Above vain grieving for unworthy treasures,  
 Up to those heights where these things seem child'splay,  
 Show me the way.

Show me the way to that calm, perfect peace  
 Which springs from inward consciousness of right,  
 To where these conflicts with the flesh shall cease,  
 And self shall radiate with the Spirit's light.  
 Tho' hard the journey and the strife, Lord, pray  
 Show me the way.

—[Selected.]

The work of the Lord has been steadily moving along with these Indians for several years now. A case, that of Olive Sharlow, the wife of Henry Sharlow, is very touching. They had two children and one morning as she was standing by the fire-place her dress caught fire. She ran as soon as she found it on fire out to the well and, as she stepped out of doors the wind was blowing hard, the flames increased and by the time she reached the well her clothes were nearly burned off her body and the flesh

with it. She suffered intensely for a few days and one night, away in the night, George Uoon came after me to come and see her, as she was very anxious in regard to her salvation. I hastened as fast as I could, and when I reached the house and stepped in she was not willing for me to warm my hands. She said: "O, Mr. Hubbard, come and pray for me." I stepped to the bed, and while in all her bodily suffering, she felt anxious for her soul's welfare, and I knelt by her side and poured forth my soul in prayer that she might be blest of the Lord and the pleadings she sent up to the throne of grace were touching to all who heard them; but in a little while the Lord did wonderfully come and bless her, and then she seemed to forget all her bodily suffering for the joy she felt in her soul. She lingered along for a few days, when she was removed to a place where suffering and sorrow was felt and feared no more. The grace of God was a balm for all her sufferings here below. A very large gathering of people came to the funeral, and the Lord favored me in preaching on that occasion, and the expression of the poet could be very fitly applied in her case. After she was truly converted she was *so* happy and like a little child was sweetly resting in Jesus' arms, and the response of Jesus would be:

"I am with thee; He hath said it,  
In His truth and tender grace;  
Sealed the promise, grandly spoken  
With how many a mighty token  
Of His love and faithfulness.

He is with thee; yes, forever,  
Now, and through eternity;  
Then with Him forever dwelling  
Thou shalt share His joy excelling.  
Thou with Christ and Christ with thee."

Much might be said with reference to some of those Indians who have given themselves to the Master. They trust with all their heart; when they give up to serve the Master, it is with a willing heart.

What a great pity that the doors of the Society of Friends were not thrown wide open many years ago to the Indian, and if the same opportunity had been offered thirty years ago that is offered now, many, very many of the Indians would have availed themselves of the privilege of joining Friends, as that church is the one that they mostly turn to anyway, and I would love to encourage the Friends to a more extended work among the Indians, and right here near at home are many of the Indians who are as much in heathenish darkness so far as christianity is concerned as though they lived in central Africa. I am fearful that Friends do not realize of the extent of darkness that pervades many of these red men of America, and missionaries with the love of souls will find a field for ready work, and the Bible says: "*He that converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins.*" The language of the Lord to Joshua of old: "Only be strong and of a good courage," and also "I will be with thee. I will never leave nor forsake thee," and while the people are so much in the dark, I do pray the Lord of the harvest to send forth more laborers into the harvest field.

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## DESCRIPTION OF A WEDDING.

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In the winter of 1884 and '5, one cold day I was sitting in my house, and some one of the children said there were some people out there in a wagon. I got up and went to the door. I saw a man and woman in a wagon. I went out to them; shook hands. The woman could talk some English; she said, "We want you to come down to our house." I said when; she said Friday. I asked what was it they wanted. She said John wants to get married. They had been living together the Indian way as man and wife, but now John wanted to be married. I told them I come that day, and I expect I be hungry; you must ~~fix dinner for me~~. She said she would. I be there noon; so they started off. The day came; I got in my buggy and started, counting the distance and making my time to meet it, and at the appointed time I drove up to their cabin in the woods in the Seneca Nation. She was getting dinner. I went in, shook hands with her, and told her I was on time. I saw no one about but the woman. In about half an hour the man came home and in a little while some half dozen more Indians came in, and by this time she had her dinner ready. She fixed up a little, and the man came and stood up before the fire and gave me to understand they were ready to get married. By this time an Indian woman had come that could talk English and I got her to



interpret for me. I told them now to stand up and join their right hands and then I repeated the ceremony, the woman using my words. After I had pronounced them as man and wife, and then with a short prayer, I shook hands with them and wished them much joy in their future life. The rest of the Indians present followed as I had done. In a few minutes she had her dinner ready, which consisted of stewed chicken, bread, coffee and some other things and it made a very good dinner and we all ate it with a relish. After dinner I filled out a marriage certificate and gave them. I said, "now keep this as long as you live." In the meantime I had fed my team. I hitched up and started for home with the thought that it was right for these people to be married right and be taught the sanctity of the marriage contract. The woman was a Wyandotte, the man a Seneca.

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#### ANOTHER MARRIAGE.

In the summer of '85 I was sent for to go down in the southeast part of the Seneca Nation to a wedding. I was told a week or so before of the day, so I saw the old chief of the Wyandottes and told him about it, and said to him if he would come over early before breakfast on the day of the wedding he might go with me down to the wedding. I had forgot all about him coming. So early in the morning when I saw the old chief come riding up, as though something had happened, I said, "what does this mean, is there some of you sick?" I felt uneasy. "No," he said, "I come to go with you to that wedding." It all came to me of our talk before. I told him to get

down and come in, breakfast would soon be ready. Then I told him after breakfast we would get into my buggy and go. We had eighteen miles to go by two o'clock, a very rough, hilly and rocky country through the timber all the way. We drove on and I took the paths and roads that kept us in the direction that we wanted to go. About one o'clock he said to me, "we not get there by two o'clock." About half-past one he said: "Now, if you get there and can go all these roads and not get lost you must be good Indian—no lose him." Ten minutes before two, as we were going along through the woods, he shook his head and said, "we lost; no get there." I looked on ahead and saw the house and said: "Look yonder, what is that?" He said, "house." "Well, that is the place we want to reach, and we will be there by two o'clock, too, sure." We drove up and hitched our team and we found the men off to themselves under some trees, talking. Shook hands with them and said "how," then went to where the women were and shook hands with them. "Now," I said to the people, we are ready to marry these folks. They soon informed us they were ready. At this I had to use an interpreter, as before, as the woman could not understand English, but we soon had them married. Now, I said, we were ready for our dinner. They very soon had the dinner ready and on the table. So the most of us got around the table and ate a very hearty meal. All were Indians that were there and all seemed enjoy themselves very well and we had a very pleasant visit also with the people.

Along in the afternoon we got in our buggy and went over to John Winney's and stayed all night with them. It was really interesting to have these

old men talk of old times. On the Sabbath we went to meeting at the Seneca meeting house and the Lord favored us with a glorious meeting, and in the afternoon we went to another place and had meeting at a small house with some fifteen or twenty Indians which was favored with another blessing from the Master. On second day we returned home and when we got to my house the old chief said, "how glad I am that I have had the privilege of this trip." He said, "I hope I have not been in the way?" I assured him that I looked upon it as a great privilege to have him go with me on this trip. When I look upon this man as I have seen him in times past when he used to get drunk before he was converted, and to see him now, I can but truly say: O grace, how wonderful is thy effect upon these poor hearts of ours when applied by love divine. To the Master be all the praise from these poor hearts of ours.

William E. and Ella B. Morris, from Bloomingdale, Indiana, were appointed superintendent and matron at the Wyandotte Mission and took charge the first of the Seventh month, 1884, after Dr. Charles W. Kirk and wife had resigned at the above place. These dear friends took a great interest in the Indian children and they were *very* devoted to the work, while William was an excellent hand to look after all the interests of the Mission. Sister Ella was a mother to the children in watching over them in their sickness, tending to their clothing, food, etc. They remained a year and a half and just as they were feeling the worth of the work they were engaged in, a change in the political atmosphere necessarily made a change with them, and they were asked to resign, which they did reluctantly, and

when they left the Mission the children were sorry to see them go, and I believe they will look back to the work they spent in the Indian work as being time well spent in the service of the Master. It is pleasant to look back on the path we have trod; when in that path we have endeavored to do our duty as the Lord directed us in, and many of the children look back to-day to the many kind words of these dear friends during their stay in these parts and many are the testimonies I have heard the Indians themselves give to the devotedness of this dear brother and sister in Christ. May the Lord's richest blessing rest upon them is the desire of many of our hearts. Praise the Lord.

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## NAMES OF SOME OF THE STATES,

WITH INDIAN MEANING TO THEM.

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### MISSISSIPPI

Derived its name from that of the great river, which is in the Natchez language "The Father of Waters."

### ARKANSAS

Derived from the Indian word *Kansas*—"Smoky Waters"—with the French prefix of "*Ark*"—a bow.

### TENNESSEE

Is an Indian name meaning "The river with the big bend."

### KENTUCKY

Also is an Indian name—"Kain-tuk-ae" signifying "At the head of the river."

### OHIO

The Shawnee name for "The beautiful river."

### MICHIGAN

Name was derived from the lake, the Indian name or fish weir, or trap, which the shape of the lake suggests.

### INDIANA'S

Name came from that of the Indian.

### ILLINOIS

Name is derived from the Indian word "*Ill-i-ni*"—men—and the French affix "*ois*," meaning "tribe of men."

## WISCONSIN'S

Name is said to be the Indian name for wild rushing channel.

## MISSOURI

Is also an Indian name for muddy, having reference to the muddiness of the Missouri river.

## IOWA

Signifies in the Indian language "The drowsy ones," and

## MINNESOTA

"A cloudy water."

At Grand River Monthly Meeting of Friends, held at Seneca Nation the Eighth month, 28th, 1886, twenty members were present. Reports were received from the Ottawa and Wyandotte Preparative meetings and were read to our comfort and satisfaction. The Modoc Preparative was held to good satisfaction, reported by John M. Watson. Seneca Preparative meeting was not held owing to sickness of a part of its members.

Ottawa Preparative reports the names of the following minor children whose parents have requested their names to be recorded as members of the meeting: Bertha May Albro, William Albert Albro, Earnest Henry Albro, children of Charles and Emma Albro; Frederick Stephen King, Edith Thankful King, children of Joseph and Annie King; Ida Stephens, daughter of Clay P. Stephens, and John B. Bishop, John A. Winney, Missouri Bishop and Lucinda Dyer are appointed to visit the parents on account thereof and report to next meeting. The representatives to our Quarterly Meeting report that two of them attended, two were prevented on account of sickness and one failed to report. Jeremiah Hubbard expressed in this meeting that he wishes to attend Iowa Yearly Meeting and perform such service as the Master may call for at his hands. This is to certify that he is a minister of the gospel in good esteem with us and we desire that the blessing of the Master may rest upon him and his labors be blest wherever he may be called.

The foregoing minute was read in the meeting and the clerk was directed to give Jeremiah Hubbard a



copy on behalf of the meeting. The committee in case of Alfred and Eliza Shepherd report they were duly received at a public meeting last Sabbath by our missionary, Jeremiah Hubbard. The committee to visit Clark Jim Modoc and others report the service performed. The committee in the case of Lucinda Sharlow being received into the meeting have failed to have it attended to on account of the sickness of her little babe. The committee on statistics report the service performed. The committee to visit Young Doctor and Nancy J. Canter report that they are still anxious to be received into meeting. The committee are requested to see that they are received into meeting at some public time and report to our next meeting. The committee in the case of Elders report the following names for that station, who were approved by the meeting and are appointed accordingly; namely, John A. Winney, Lucinda Dyer, Benjamin Tousy, Lucy A. Winney, Jerry Hubbard Modoc, Missouri Bishop, Isaiah Superna, Jennie Hubbard Modoc, Eliza T. Watson and Mary G. Hubbard.

An order on the treasurer for three dollars and a half (\$3.50) was signed on behalf of the meeting.

The following names are reported as overseers for Skiatook meeting: John Wiles, Mary Mardock and Patience Wiles, and the clerk is directed to inform Skiatook meeting of the same. Skiatook meeting informs us that Jane Tyner, Matilda Elder and Cordelia Stephanus desire to join in membership with Friends. John M. Watson, John Mardock and Mary Mardock are appointed to give them a welcome on behalf of this Monthly Meeting. Skiatook meeting is about one hundred miles west of here in the Cherokee Nation.

After a season of prayerful council together and much harmony in the transaction of the business before us, we conclude to meet at the Wyandotte meeting house at the usual time next month, if the Lord will.

JOHN M. WATSON,  
LUCY A. WINNEY,  
Clerks.

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Grand River Monthly Meetings is held at the *Ottawas* one month, *Modocs* the next, *Senecas* next and *Wyandottes*, which makes a circuit of about forty-six miles every three months and a very rough road to travel over, but we feel it is a great blessing given us by the Lord to thus meet and to have a feast, as I look in the faces of these dear people and see the earnestness with which they worship the Master. At each of our Monthly Meetings just before the close of the meeting, all those that have any money to give to the Lord's cause, come to the clerk and we always let it be a free will offering and we teach it to them that way that when the money is given freely for the cause, it does good.

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## A BRIEF ACCOUNT OF THE MODOCS.

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The Modoc Indians were captured in 1872 or '73 and brought to this Quapaw Agency, Indian Territory, and placed in charge of Hiram W. Jones as United States Indian Agent. They knew but little about living as white people live, but as soon as brought here they were anxious to be doing something and took very readily, or most of them did, to try and help themselves. The government secured of the Shawnees for them a piece of land two or two and a half miles square bordering on to Missouri and south of the Peoria lands. When they came here they numbered, I think, near one hundred and fifty. At this present time they do not number quite one hundred. Many of them have sickened and died with consumption. It seems that this climate here does not agree with them. Such men among them as Steamboat Frank, Rogus Charley, Scarface Charley, Long George and many others of them became interested in christianity and many of their children were sent to the Quapaw mission school, under the christian care and instruction of Asa C. and Emeline Tuttle, who at that time had charge of the above mission as superintendent and matron. These dear friends took great care to instruct not only the children, but also the older people among the Modocs. I remember very distinctly and clearly my first meeting with the Modoc people.

It was at the agency building at the time the *Nez Perce* Indians were camped just north of the Agency. I had ~~meeting at the Agency~~ at eleven o'clock on the Sabbath, and we had the Modocs and Nez Perces come into the large east room. The Nez Perces all wore blankets, as did also a part of the Modocs. They came in and sat down on the floor and wrapped their blankets about them. There was a large folding door as a partition to the next room, which was folded back, making room for all. I read the 35th chapter of Isaiah and spoke a while to them from the 11th verse, with Steamboat Frank as interpreter for the Modocs, and Reuben for the Nez Perces. All were very much interested. Frank urged his people to do as was told them, and he spoke with a great deal of earnestness and it was wonderful to see these people sit so quietly and attentive during the meeting. There are now about sixty of the Modocs, I think, that belong to Friends. They have a Preparative meeting that is held on Fifth day night previous to the fourth Seventh day in each month; and meeting every Sabbath at eleven o'clock; Sabbath school just before meeting; also meeting every Sabbath afternoon at two o'clock, and it is always interesting to attend the Modoc meeting, and I never had but one trouble at that meeting and that was to get the meeting broke and to hear the testimony of some of these men and women. It is simply wonderful to behold such a people.

There is one very peculiar characteristic about the Modocs in burying their dead, and that is that they bury them with the head towards the east. I have heard it said, but do not know how true it is, that in Oregon there was a mountain where the Mo-

does would go and worship. They would bow down at the base and pray to that mountain, and tradition says that one side of that mountain was always green. They thought, or said, that that mountain had a son at one time and that he saw the hearts of the people of the world were so bad and mean that he wept because of their wickedness until he died, and that is the reason they bury with the faces looking that way. One thing is certain, and that is they are leaving off many of their old ways and customs, but to hear some of the old women wail at a funeral is simply wonderful. The more and more I mix and labor among the Indians am I convinced that they are the lost tribes of the children by many of their manners and customs. But oh, such a change among those people since coming to this country, and I never saw a set of people that tried harder to get along and make a living than the Modocs do in raising corn and cattle, cutting and hauling hay to market, and the old women in the fall of the year take great big baskets that will hold nearly two bushels, which they take to the timber and fill and then carry them to market with a band around the forehead and fastened to the basket. How they can carry such weights thus I cannot tell. One old Modoc man has for years made bows and arrows, and every day would go to the railroad to sell his bows and arrows to the passengers on the train and thus make a fair living. Some of as solid men and women as you could find anywhere are here among the Modocs, such men as Jerry Hubbard Modoc, an Elder in the meeting, and he takes his place at meeting with as much dignity as any old Friend could; and Scarface Charley, Faithful William, the man who notified Dr. Thomas and Gen. Canby what the Modocs


were going to do, but the men would not believe what he said, but as it came to pass as he said, he has been styled Faithful William. Lucy, his wife, is a noble woman and speaks well in meeting. Moses Kirt and others that I could mention are doing their parts well in the cause, and the only difficulty that I found in any of the Modoc meetings was to close them, as they were always so intensely interested in the meeting that they forget all about the time that was occupied. Eva Watson has been the teacher among the Modocs for the last few years in their day and Sunday school, and I want to say in behalf of this estimable lady that she is amply able for her task, and the Modocs like her very much, and that she has proved a great blessing among this people. John M. Watson as missionary among the Modocs, and his wife Eliza, have been rendering valuable aid to the Modocs, the latter as instructress of the women in learning them to cook, how to keep house and to sew and make garments. John M. Watson is clerk and has been for some three years, and is of great help and benefit in carrying on the Monthly Meetings. His counsel and advice is good and we pray that he and his family may long remain in this field of labor and that the Lord may bless them with his rich and choice blessing. John is very accurate in keeping the records of the Monthly Meeting in good shape. Lucy Winney is the assistant clerk and she is an excellent person for the place. She reads well in English and forms minutes well, and we feel that the Lord blesses her in filling the place, and she would be a good clerk for a Quarterly Meeting.

As I saw these people some years ago and see them now with their hearts turned unto God, I can

truly say: Praise the Lord for His goodness and for His wonderful works to the children of men! The Modocs are all or nearly all of them farming, and are trying to make a living by raising corn and some cattle. They have divided their land up among themselves, and have about forty acres to the family except what they have in the general farm, and it is astonishing how glad these people are that they have been brought to see their condition as it was and then to find what there is for them in the gospel.

Lucy, Faithful William's wife is greatly gifted in speaking in the meetings to the edification of the people.

May Thy blessing, Lord, upon the Modocs be  
And keep them by Thy power to see  
That what Thy will is 'tis that's right,  
So as to KEEP from death's dark night.





## A BRIEF ACCOUNT OF THE WYANDOTTES AND SENECA.

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At some period during the first quarter of the Sixteenth century a rupture took place between the Wyandottes and Senecas, while they were peaceably sojourning together (in separate villages) within the vicinity of what is now Montreal. There are conflicting traditionary accounts of what caused the two nations to become hostile to each other. Some say that it commenced about a Seneca maiden and chief's son. If women in olden times have caused war between civilized nations why not among savages. If such things can be done in a green tree why not in a dry. Here is one story how the rupture between the Wyandottes and Senecas occurred:

A Seneca maiden caused a chief of her tribe to be slain for withholding his consent from his son taking her for a wife. Other young men afterwards were rejected. Only on one condition would she give her hand to any one of them, and that was by slaying the chief who had wronged her. A young Wyandotte warrior, hearing of this, visited the maiden. He complied with the condition and became her avenger and husband. The whole Seneca village was aroused and enraged—the men flew to arms to avenge the assassination of their chief by destroying the Wyandottes. The latter broke up their villages and journeyed westward, while the

former were waiting for the return of some of their nation from the hunting ground to join them in this warfare, but for some unknown reason they did not at that time pursue the Wyandottes, who continued their wanderings westward until they reached the banks of the Niagara. The roar of the great cataract sounded in their ears like the distant sound of a tornado. Awestruck when they came in sight they stood at some distance viewing the great falls and the frightful chasm through which flowed the turbulent waters at their feet. At some time during the latter part of the Sixteenth century the Wyandottes at Niagara migrated northward to where the city of Toronto now stands. There they roamed the primeval forest in peace and security. In those days they were happy and free—free from the white man's vices and immoralities—they were unacquainted with the *fiery liquid* manufactured by the ingenuity of the white man. The Wyandottes, fearing lest their enemies might come upon them and destroy them, journeyed thence northward until they reached the shores of Lake Huron. This lake was named after the Wyandotte tribe; they were called Hurons, but Wyandottes is their proper name. In that region they found game in abundance and they remained there for many years. They found various kinds of furred animals there, among which were the bear, raccoon, lynx, marten, fisher, beaver and otter. The limpid waters of the great lake afforded their people the dainty salmon and other kinds of the finny tribe the year round. In the forest roamed the antlered deer in their primeval nature. During this time a portion of the Iroquois were inhabiting the country between the falls of Niagara and what is now the city of Buffalo. From there a party of the

Senecas started in pursuit of the Wyandottes, for it appears to have been their settled purpose to overtake them and reduce them to subjection. The former on finding no further trace of them after searching their deserted homes within the vicinity of what is now Toronto, returned to Niagara river.

The Indians' account of the first ships they ever saw.—It was on some of the great lakes. They first saw some objects appearing, one after another, like sea gulls, as they were scanning the waters, as far as the eye could see, and which gradually seemed to increase in size as the strange objects came on toward them, and after awhile the spread sails and dark hulls came in full view, filling the Indians with wonder; they said big animals with broad, white wings, spitting out fire.—The spitting out fire and uttering the voice of thunder was the firing of canons on board the ship at nightfall, from traditional accounts.

The Wyandottes once inhabited a country north-eastward from the banks of the St. Lawrence or somewhere along the gulf coast. At some time during the first quarter of the 17th century the nation was sub-divided into ten tribes or clans, viz. Big Turtle and two different kinds of the smaller Turtle, Deer, Bear, Wolf, Porcupine, Hawk, Big Snake, and some clans who became extinct at some remote period. Some more of the clans have become extinct, but each Indian can tell his clan as soon as you ask him. While a party of the Wyandottes were out passing through the country one summer day, they were sitting and lying around under shady trees on a bank of the stream, one of their old men suddenly exclaimed, "hun-haw!" (expressive of regret). "Look here," said he, pointing toward a strange looking in-

sect that was buzzing around some wild flowers near them. "The white man," he continued, "is not very far off, and this strange thing you see flying about here was brought over to this country by white man from the other side of the big waters, and who before very long will come and take the whole country from the red man. Like the white man this strange thing represents the rapidity and ever busy life of the tribe it belongs to." The insect that attracted their attention was the honey bee. "Thus you see," resumed the old Wyandotte, "that what has been told by our forefathers is now coming to pass." Presently the bee came buzzing around them there then darted into the forest.

This band remained here in peace until they were discovered by a party of Senecas who forthwith returned home to tell their people, then on the bank of the Niagara river; but the Senecas were seen by some of the Wyandottes while in the vicinity of their village. The latter broke up their village and journeyed north-eastward until they reached their people on Lake Huron. Their "headquarters" was on the river Swaba. Here resided the king or head chief of the Wyandottes. The succession belonged to the Big Turtle and Deer clans, and by rule or custom never departed from them. Every heir of the male line who fills the vacancy must be of pure Wyandotte blood. At some time during the third quarter of the 17th century, and while the warriors were absent, news came to their king or head chief that a war party of the Senecas were on their way to his village, they having learned that his warriors were absent. The old chief conceived the plan of baffling the enemy's contemplated assault on his village by having an effigy made representing himself in a sit-

ting posture in his "wigwam," and during the night in which he expected the attack he ordered all the old and young people to be secreted. It used to be that you could always tell where the head chief's tent or "wigwam" was by a tall pole decorated with some badge of royalty, erected before his door. They were now outside the village all quiet and still, and the moment the old chief ascertained that the enemy had crossed the stream he sent some of the boys and women to secrete their canoes. After midnight or before the dawn of day, the Senecas entered the deserted village and surrounded the old chief's residence. The leader of the invading party perceived the chief, as he supposed, sitting quietly by the fire, which afforded but a dim, flickering light. "Wauh!" exclaimed the leader of the Senecas, as he broke in, followed by his men, upon the old chief of the Wyandottes, as they thought, and with uplifted tomahawk accosted *His Majesty* thus: "A Wyandotte at one time killed a war chief of our tribe and the time to have our revenge by slaying you has at last come," uttering a savage yell as his descending tomahawk came in contact with the *wooden* head of the Wyandotte—diff. "Whool!" exclaimed the Seneca, "what does this mean?" A roar of laughter echoed the savage yells of the party. On perceiving the stratagem they commenced dancing around the fire yelling and singing their savage war songs, knocking the effigy of the old king about his *wigwam* with their tomahawks and war clubs; but their boisterous convivialty was instantly hushed by the distant whoop and yell of Indians. Thinking that it might be a party of Wyandotte warriors hurrying home to save their people from being massacred, the Senecas made a hasty retreat, and not finding

their canoes where they had landed, they rushed into the stream to swim across. Owing to the darkness they did not discern a gang of women and boys standing in the water, who attacked them with clubs. These on perceiving that their enemies were not a large party, gave a signal to the Wyandotte women and boys on the opposite shore to attack the fleeing ones in the rear, and several of the party were slain in the stream. The distant yell that startled the Senecas and caused them to leave the village was uttered by some of the older boys then about home, as they were ordered by the old chief to do. Shortly after the Wyandotte warriors returned home they broke up their village and for many years they wandered about in various places, trying to keep out of the way of their enemies, the Senecas.

Many years after these things happened that I have narrated, the *Wyandottes*, *Chippewas*, *Ottawas* and *Pottawotamies* formed a confederation or compact for the mutual protection of themselves. The *Wyandottes* were to occupy and take charge of the regions from the river Thames in the north to lake Erie in the south; the *Chippewas* to hold the regions from the Thames to the shores of Lake Huron and beyond; the *Ottawas* to occupy and take charge of the country from Detroit to the confluence of Lake Huron and St. Clair river and beyond, and thence northwest to Michilimackinac and all around there; the *Pottawotamies* the regions south and west of Detroit. Such was the grand division mutually agreed upon (as was proposed by the *Chippewas* and *Ottawas*) by the four nations of the then vast "howling wilderness." But it was understood among them at the same time that each of the four

nations should have the privilege of hunting in one another's territory. It was also decided that the Wyandottes should be keeper of the international council fire, the locality of which was to be figuratively represented by a column of smoke reaching to the skies and which was to be observed and acknowledged by all Indian nations in and around this part of North America. From this period might be dated the first introduction of the wampum belt representing an agreement between the four nations. The belt was left with the keepers of the council fire from that time forward until the year 1812 (when the council fire was removed from Michigan to Canada.)

Every wampum belt representing some international compact, was placed in the archives of the Wyandotte nation. Each belt bore some mark denoting the nature of a covenant or contract entered into between the parties, and the hidden contents of which was kept in the memory of the chiefs. During this second decade of the 18th century a large portion of the Wyandottes as well as some of the other nations embraced the Roman Catholic religion. The former Indians contributed liberally toward erecting the first church on the ground which they gave to the French for that purpose in the vicinity of Sandwich, reserving a small tract of land fronting on Detroit river and adjoining the south side of the ground now called the "French Catholic church property," for the Indians to camp on when coming from a distance to attend church. (The church was named "L'Assumption.") At that early day or period the other three nations were not so tractable as the Wyandottes were in the cause of the white man's religion. The Wyandottes named the priest



in their own tongue "Haw-tse-hen-staw-se," meaning black man in English, on account of the black clothes he mostly wore. The Indian outside of the church reasoned within himself in this wise: that he would not be tormented with fire by the Evil Spirit in the nether region, as the priest tells him, so long as he does not forget the Great Spirit who made the red man as well as the white man.

A story is told by some of the old Wyandottes that a party of their warriors were out on a hunt. They camped one night and were soon all of them fast asleep. Next morning the party found themselves completely covered up by a deep snowdrift. Hearing the wind whistling through the branches of the scrubby oaks over their heads, each one dreaded to get up out of his hidden couch, and now and then one would scratch a hole through the encrusted surface of the snow, peep out and exclaim: "Whoo-noo-ten-de waugh" (it is terrible.) The chief of the party losing all patience in waiting for some of his men to get up and start a fire, got up himself and with a poking-stick in his hand jumped on them, trampling and scattering the snow about their heads, exclaiming "Get up out of this you sleepy set!" and thus instantly roused up his men. Such was the Indian warrior's regard for his brave leader that no thought of insubordination ever prompted him to show any resentment, be he ever so roughly handled for being slow to obey his chief.

Wampum is made from a species of sea shell expressly for Indians. They are made about one-eighth of an inch in diameter perforated lengthwise and about half an inch long (those I have seen were that way), mixed light and dark purple color. The tubes are fastened together with strong thread or

ligaments into belts from five to seven inches in width and twenty-four to forty-eight inches in length. These were very highly prized by the Indians.

From about the year 1812 on the Wyandottes began to collect in Ohio about where Upper and Lower Sandusky is now situated, and there remained until about the year 1843, when they removed to Kansas. In 1842, when some of the Wyandottes had left Canada to join their nation in Ohio and to emigrate with them to Kansas the year following, the trunks containing the wampum belts and documents, was left in the care of a member of the Wyandotte band in Canada, who it was supposed intended to follow the emigrant party. Upon this George Ironsides, then superintendent of Indian Affairs and residing in Anderdon within the Wyandotte reserve, demanded the trunk of him, but he refused to give it up and soon afterwards sent it to the Wyandottes in Ohio, who took it with them to Kansas. In 1864 his son having some private business at Wyandotte City, Kansas, was authorized by the band to bring back what he could find of the then broken up archives and scattered documents which his father had sent away from Canada in 1842, but he found only a part of the wampum belts and some papers. Captian Brant's *beaver belt* was brought down to the Indian Territory in the trunk or box together with the other things, which Nicholas Cotter claims to have seen west of Spring river, at the John Greyeye place during the late civil war, but that under a raid by the Cherokees the box was taken and the contents divided up and scattered over the country. In the summer of 1846 after the Wyandottes from Ohio had settled on their land in Kansas—having the *Shawnees* and *Delawares* for their neighbors

as it ~~was~~ ~~time~~ — it was announced one day that a general council would be held on the ~~Indian~~ ~~land~~. Here were represented the remnants of the different tribes of Indians who once inhabited the country east of the Mississippi and north of the Ohio river. There were represented the *Wyandottes*, *Sauwakes*, *Delawares*, *Muncies*, *Pottawatomies*, *Kickapoos*, *Pawnees*, *Wabos*, *Ojibwas*, *Sacs* and *Foxes* and other tribes. The object of this general council being called was for them to renew their ancient compact for their mutual protection against the wild savages of the west, who might make a descent upon them. Many years ago some of these tribes, now in the Indian Territory, used to meet on certain occasions east of the Mississippi. At the gathering were rehearsed the hidden contents of each wampum belt, representing their international compacts, and which the Wyandottes exhibited by spreading them on the ground in the midst of the assembled tribes for the last time.

This scene reminded the older chiefs and warriors of olden times, to wit: The women busy cooking meats and corn for a general feast and dogs fighting over bones all around them. I was talking to the old chief the other day and he was telling me about that feast. He said there were a group of Fox Indians, and the way they came by that name, they used to attack other Indians and run off and prowl about very much like a fox; but this group of Foxes were noticed to be rather reserved and distant at this general council and who knew of a certain dark bend belt then in the hands of the Wyandottes with the shape of a tomahawk of a red color on it indicating some contemplated warfare whenever it was exhibited in a general council. They knew, too, of the

hostile incursions their forefathers used to make against the Wyandottes and other tribes about Detroit over a century before; how they were chastised by them at different times and that they never made peace with each other. The group of Fox Indians watched the Wyandottes with an eagle eye and no sooner had they observed the crimson tomahawk exhibited than they were off to their homes on their ponies, followed by their wolfish looking dogs. The present chief, Irvin P. Long, told me it was a wonderful sight to see those old Indians thus together and to hear them talk.

About twenty years ago the Wyandottes in Kansas sold out their lands and many of them moved down to the Indian Territory and their head men made a treaty with the Senecas and bought a tract of land of them and are now nearly all of them are living in homes of their own, and as I visit them at their homes it seems to me wonderful about these people. Kind, generous and hospitable, embracing christianity in its simplest forms, without any noise much about it, very calm and sedate; and when I see the Senecas and Wyandottes now living peaceably side by side, and when they come to meeting sit side by side, on the same bench, and then to hear each one tell of the love of God in their souls and happy because they have found the good way, it makes my heart rejoice and I can praise the Lord.

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The Seneca Indians came to this country about sixty years ago. Some of the oldest Seneca men remember when they were first brought here. They first settled or camped on Cowskin river, and gave

it that name, as when they butchered their cattle, they would throw the hides into the river, by which it came generally to be known by that name. The Senecas were a great people to have feasts. They have a great many of them. As a tribe they are opposed to christianity, saying that it was the white man's religion, and not for the Indian. I held the first religious meeting ever held among these Senecas, which will be seven years this coming spring. They never would allow a minister to come among them, but after I commenced I just held steady on with the work, trusting in the Lord and not looking unto man, but to a greater power, for help and guidance, and now we have a very nice meeting house and it neatly finished off. The money was furnished by the New England Yearly Meeting and the work supervised by our dear friend John M. Watson, as a letter in this written by Lucy A. Winney will show in regard to our meeting house there. The Senecas have green corn, strawberry, rain, white dog and many other feasts. Many of these people are leaving off their old habits and as fast as could be expected are falling in with the white man's way. The Senecas are great hands to fish. They generally fish of a night and have a long skiff or canoe with a place fixed for a light over their heads and the fish will come to look at the light and are then speared. The water in the river is very clear so that the pebbles can be seen on the bottom of the stream.

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Elwood W. Weesner was some fourteen years ago teacher among the Peoria Indians for a year or two, and ever since then he has had a warm feeling for



the Indians. He has been a great help and benefit to me in my work in this country. He lives at Tehama, Cherokee county, Kansas, and many times each year have we found E. W. W. coming to meet with us and to help us on in our work of love in these parts, and now his heart is turned towards Alaska, to the great northwest. May he go and the blessing of the Lord go with him in his great work, as he feels he is called to go. We shall miss E. W. W.'s kind words to the Indians, when he shall go to Alaska, as well as his good counsel and advice, but let the Master's will be done. It is those faithful ones that will be rewarded for all they do for the Shepherd and Bishop of souls.

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Arizona Jackson, a young woman that has been educated at the Wyandotte Mission and two years at Earlham College, Indiana, and she was well equipped to teach. She taught two terms in Missouri at the same place and for the last three years has been teaching at the Mission. She has the best knack of imparting instruction of any person I ever saw; is a good christian, always ready to bear testimony for the Lord. She is now teaching among the Miamas.

I am glad to see the young and rising generation coming forward in the work of raising the Indians up to a higher plane of life, and wherever and whenever an Indian is qualified for a position in the agency, I believe they ought to have the chance of filling it if they so desire.

I insert a piece below written by Lucy A. Winney, an Indian woman and a Wyandotte, who married John A. Winney, a Seneca. These lines will show that an Indian sees and feels as well as the white people:

#### IN MEMORIAM.

LINNIE, daughter of Jeremiah and Mary G. Hubbard, aged 14 years and 11 days, departed this life at 12.20, 3d month, 23d, 1886.

She had given her young heart to Jesus, therefore death had no terrors for her, but passed quietly and peacefully away borne by her loving Savior through the shadow of the valley of death. Her health began to fail about a year ago but the last three months were that of entire prostration attended with great suffering (she had not been able to lie on a bed at all for the last three months), but she had borne all with patience and resignation, having the comforting presence and joy of her blessed Savior. Her funeral was largely attended, Rev. John M. Watson speaking upon the occasion. She was laid away in the Wyandotte grave yard, and being near the Mission the children all attended, the class of which she had been a member bearing with them a nice wreath of flowers, as an emblem of their love; also sang appropriate pieces and recited texts of Scripture. With her christian spirit she endeared herself to all. She was a loving and dutiful daughter to her parents to whom we extend a heartfelt sympathy in this breaking asunder of earthly ties, but another link has been added unto them in the celestial world where Christ has garnered His precious jewels.

LUCY A. WINNEY.

I want to say in behalf of the Indian that they are kind and hospitable and if you do them a kindness it will find a lodgment in their hearts. We have lived among and with them for several years and our doors were open night and day in the summer time and we never locked anything up even when we went away from home, and in the summer time we had our stove and cooking things under a brush shed at the side of the house. Flour, meat and all we had to eat was there. If any of the Indians were hungry or needy they would come and ask for what they needed, and we helped them. In the summer time we would sleep with our heads at the windows and it up or out, and any one could have pulled us out of bed if they had wished to, but we always felt safe. We were never afraid of the Indians as we have been with them long enough to be pretty thoroughly acquainted with them in all their ways and in case of sickness and death they are ready to do all in their power to help in every way possible, and an Indian will divide the last morsel with the hungry, and while they are quiet in all they do, I can see that their great heart is moved, but not so noisy and boisterous as the colored people are. Still water runs deep.



I believe it would be right to insert in this  
from my book that I published some years ago  
piece styled

### THE UNBARRED DOOR.

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When on Columbia's eastern plains  
Still roamed the forest child,  
And the new homes of Europe's sons  
Were rising in the wild ;

Upon a clearing in the woods  
Amos had built his cot,  
And tilled his little farm and lived  
Contented with his lot.

A just, peace loving man was he,  
Kind unto all and true ;  
And well his ever open door  
The wandering *Indian* knew.

But often were the settlers' lands  
By force or fraud obtained,  
And in the red man, dispossessed,  
Revenge alone remained.

And around the blazing fire of logs,  
When winter nights were long,  
To shuddering listeners, dreadful tales  
Of Indian raids were told.

But Amos feared not, though his home  
All undefended lay,  
And still his never-bolted door  
Was open night and day.

One morn a neighbor passed in haste—

“Indians,” he said, “are nigh;  
So, Amos, bar your door to-night,  
And keep your powder dry.”

“Nay, friend,” he said, “the God I serve  
Commands me not to kill,  
And sooner would I yield my life,  
Than disobey His will.”

“One gun have I, but used alone  
Against the wolf and bear;  
To point it at my fellowman  
My hand would never dare.”

“But I will put the thing away,  
They shall not see it here;  
For the old gun in unskilled hands  
Might do some harm, I fear.”

“Besides, the Indians are my friends—  
They would not do me ill;  
Here they have found an open door,  
And they shall find it still.”

“Well,” said the neighbor, as he went,  
“My faith is not so clear;  
If wretches come to take my life,  
I mean to sell it dear.”

But the good wife of Amos stood  
And listened with affright,—  
“Unless,” she said, “the door is fast,  
I shall not sleep to-night.”

And with her words, as woman can,  
She pressed her husband sore,  
Till, for the sake of household peace,  
At last he barred the door.

They went to rest, and soon the wife  
Was wrapped in slumber deep;  
But Anne turned and tossed about,  
And vainly tried to sleep.

Then came a voice within his heart;  
A mild rebuke it bore.  
It whispered, "Thou of little faith  
Why hast barred thy door?"

"Weak is that poor defense of thine  
Against a hostile band;  
Stronger than strongest fortress  
The shadow of my hand."

"Hast thou not said these many times  
That I have power to save,  
As when my servant's trembling feet  
Were sinking beneath the wave?"

"Now, let thy actions with thy words  
In full accord agree.  
Rise quickly and unbolt thy door,  
And trust alone in Me."

Then Anne from his bed arose  
And softly trod the floor,  
Crept down the stairs and noiselessly  
Unbarred the cottage door.

Then forth he looked into the night:  
Starlight it was and still,  
And slowly rose the waning moon  
Behind the tree-fringed hill.

He looked with truthful, reverent gaze  
Up to the starry sky,  
As meets a child with loving glance  
A tender father's eye.

The cloud was lifted from his mind,  
His doubts were over now;  
The cool air breathed a kiss of peace  
Upon his tranquil brow.

Then back to his forsaken bed  
He softly groped his way,  
And slept the slumber of the just  
Until the dawn of day.

That night a painted warrior band  
Through the dark forest sped,  
With steps as light upon the leaves  
As panthers' stealthy tread.

They reached the farm—"We make no war  
With good and faithful men,"  
The foremost Indian turned and said,  
"Here dwells a son of Penn."

"Brother, if still his heart is right  
How shall we surely know?"  
Answered another, "Time brings change,  
And oft brings friend to foe."

Then said the first one, "I will go  
And gently tap the door.  
If open still it proves his heart  
Is as it was before."

It yielded and they entered in,  
Across the floor they stepped,  
And came where Amos and his wife  
Calm and unconscious slept.

With tomahawk and scalping knife  
They stood beside the pair;  
A solemn stillness filled the room,  
An angel guard was there.

Then eye sought eye and seemed to say,  
    "How sound the good man sleeps."  
So may they rest and fear no ill  
    Whom the Great Spirit keeps.

Then noiselessly they left the house,  
    And closed the door behind;  
And on their deadly warpath passed  
    Some other prey to find.

And horror shrieked around their steps,  
    And bloodshed marked their way,  
And many homes were desolate  
    When rose another day.

But Amos with a thankful heart,  
    Greeted the morning light,  
And knew not until after years,  
    How near death was that night.

The Wyandotte name for hog is quish-quish.  
The Wyandotte name for bread is da-ta-ra.  
The Wyandotte name for Oh, dear! is owe-ah.  
My name in Wyandotte is Te-ya-we-da-ya.

Since the establishment of Grand River Monthly Meeting there has been a Monthly Meeting set up among the Pottawotamies and Shawnees in the Sac and Fox Agency. Franklin Elliott labored there among those people for some six years, and built up a good Monthly Meeting, called *Shawneetown Monthly Meeting*. It has been my privilege to visit that place and I was much pleased to have the opportunity to see them. Franklin did good service there and was well liked and he has built up a solid meeting, by the Lord's help. Since his leaving there Dr. Charles W. Kirk and wife have been sent out by the Executive Committee on Indian affairs, to take the place of Franklin and they are doing good work; we hear they have a nice meeting house there to hold their meetings in. Here in this Monthly Meeting we have two good meeting houses and are trying to build another. When I look back and see these people here as they were seven years ago, and see them now, I am led to wonder and am astonished to see what the Lord has done for them. It is no wonder the poet says, "*Amazing grace, how sweet the sound,*" and some of our most devoted members we have, less than a half dozen years ago were in darkness and then to see that the love of God has done it all, I am made to exclaim, Praise the Lord! and the longer I am with them the more I feel that this is my work and the Lord blesses me in the service. To-day I heard of a dear Indian woman dying, this morning about 4 o'clock. When she was a girl, some fourteen years ago, she was a scholar of

mine. Since then she has grown up, and married and settled in life; has had two children—one of them died when about two years old, the other a babe a few months old. I remember less than two weeks ago she was at meeting and arose and gave a bright testimony for the Master. One of her sisters was converted the night before and one that same night. Her prospect was bright for Heaven and immortal glory. I was to see her last Sabbath and her sister asked her if she knew who I was. She said, "Yes, Jerry Hubbard." She knew my voice. I want to say to the glory of the Master that every Indian that has been converted during the past seven years, and that have died since, have all died happy in a Savior's love, whether they be old or young, and they all want some kind of service, or meeting, I might say. How pleasant to my memory as I look back over the past seven years. I have attended some fifty funerals of Indians, have married some thirty couple, many of them with an interpreter, have partaken many times of their kind hospitality, shared their hardships and privations, as well as their joys and pleasures, and I have felt ever since being in this work that it is in accordance with the will of the Lord, and now, in conclusion of this little volume that I send to the world, I have endeavored to give it as it was and has been with us here, and to the Master be all the praise and glory, who has done so much for us. Amen.













*Peabody fund*

SENECA, MO., *11 - 9* 1886.

*Samuel Miles*

*Dear Friend:*

I have been laboring among the Indians of the Quapaw Indian Agency for some seven years, and in an especial manner among the *Wyandotts*, *Ottowas*, *Modocs* and *Senecas*, and we have at this time a Preparative Meeting at each of the above tribes, and our Monthly Meeting, *Grand River*, named in honor of a very beautiful river here in the Territory formed by the junction of Spring River and Neosho River; and during those years that I have been a Missionary among these Indians I have kept a record of the work and how it has progressed in the length of time we have been at work, and I have written a small book of a hundred pages, paper bound, giving an authentic account of the first Monthly Meeting of Friends among and composed of Indians in the World, and I am thoroughly satisfied in my own mind that there is no Church in the world that is so well suited for Indians as the Friends, and I long to see the time come here in the Territory among them that we may have a Quarterly Meeting composed of these red men of the forest, and I want to say that there is nothing that has such a pleasant, healthful influence among the Indians as the love of God shed abroad in their hearts—it is the only thing that unites and cements them together.

In my book I also give the history of the *Wyandotts* and *Senecas*, who for over a hundred years were bitter

enemies to each other, who are now living side by side on their reservation with the warmest love and sympathy for each other existing between them; and I have felt that Friends did not fully understand this work and the magnitude of it, of the interest that is manifested by these people in the cause of Christ. I have been spending a week or over with the old Chief of the Wyandotts, and also the Second Chief, and getting all the information from them I could in relation to their tribe, which I *am* satisfied will be of interest to all that may read it. Both of these dear old men are pillars in our meeting, and the other night at meeting the old Chief rose up and said, with tears in his eyes, how glad he was to be there, and how dear the Lord was to him, and how he had prayed for his people and friends that all might come with him, and all go home to Glory together. The two old Chiefs were talking together, and I heard them say how thankful they were that they were associated with the Friends, as the Friends have always been doing their people good ever since they knew them.

In this book I have an account of our meetings—the Common, Preparative and Monthly Meetings—an account of conversions, deaths, and many things in relation to our work among these people; and in preparing this account I felt as though it would be a means of doing good in letting Friends have an understanding of the work among the Indians. I will now give a little account of our meeting down on Sycamore last Sabbath, 10th month 17th, 1886. In traveling from my meeting in the forenoon to the one alluded to in the afternoon, as I went in my cart down one of those long, steep hills, and very sideling, so much so that I thought a few times I surely would turn over, yet I said to myself it is for the Master I was

laboring to save souls and it was all right, I arrived at Billy Bearskin's house in time for meeting, where we hold our meeting under a big elm tree, with logs for seats, but it was raining, so we had to crowd into his little house. I stood in the door to speak to them. As I stood up there before these men and women, and looked upon them as they sat with great solemnity, and as I could feel that they were all praying for me, and as the Lord warmed up my heart, I saw the tears coursing down their swarthy cheeks, and to feel the Lord was blessing our thus coming together to offer praise and thanksgiving, and that it was a good place to be. It has been my greatest aim in preaching to these people to get them to rely on the teaching of the Holy Spirit upon their hearts, and that if they looked to him, he would lead them in the way that was well pleasing to him.

I would also say that I have the pictures of John and Lucy Winney, Benjamin Tousey, and Faithful William, the Modoc that warned Dr. Thomas and General Canby of what the Modocs were going to do to them before they killed these men, so he has always been called Faithful William. These pictures are cabinet size, as well as my wife's and my own pictures, same size. Those Indians are prominent members in Grand River Monthly Meeting, Indian Territory.

On receipt of sixty cents, I will send post-paid to the address of sender one of my books giving an account of the work among the Indians, or for five dollars will send ten books, as desired, and for twenty-five cents will send post-paid any one of those pictures mentioned above, ten per cent. of the proceeds of the sale of books and pictures to assist the old poor Indians and aid in the building of a meeting house among those Wyandott Indians on Scyamore Creek, as they

have no meeting place only in the woods that will hold the people; many of them are old. We have the foundation of our house nicely put together, all ready to put up the house, but have not the means to go farther. We want a meeting house, and as I told my dear friend, John M. Watson, that we do our best to get an house done by some means; and with a very little sum of money, dear friends, upon your part, you will get a book that we think is well worth the money, and that I and my family will be aided on in our work, some of the old and needy relieved, and also get us a comfortable meeting house to worship the Lord in. And unto Him be all the praise.

Very Truly,

JEREMIAH HUBBARD,  
Seneca, Mo.

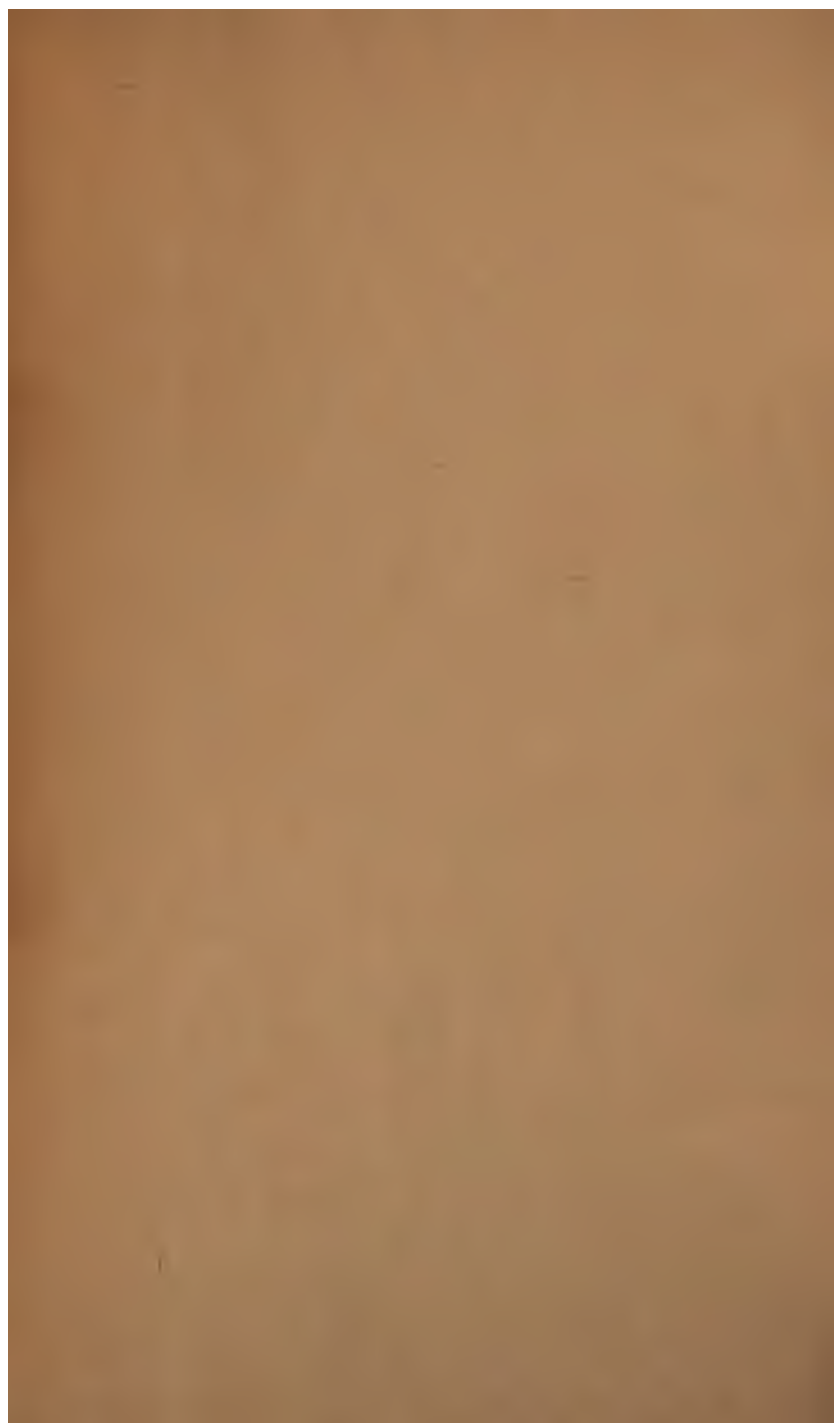
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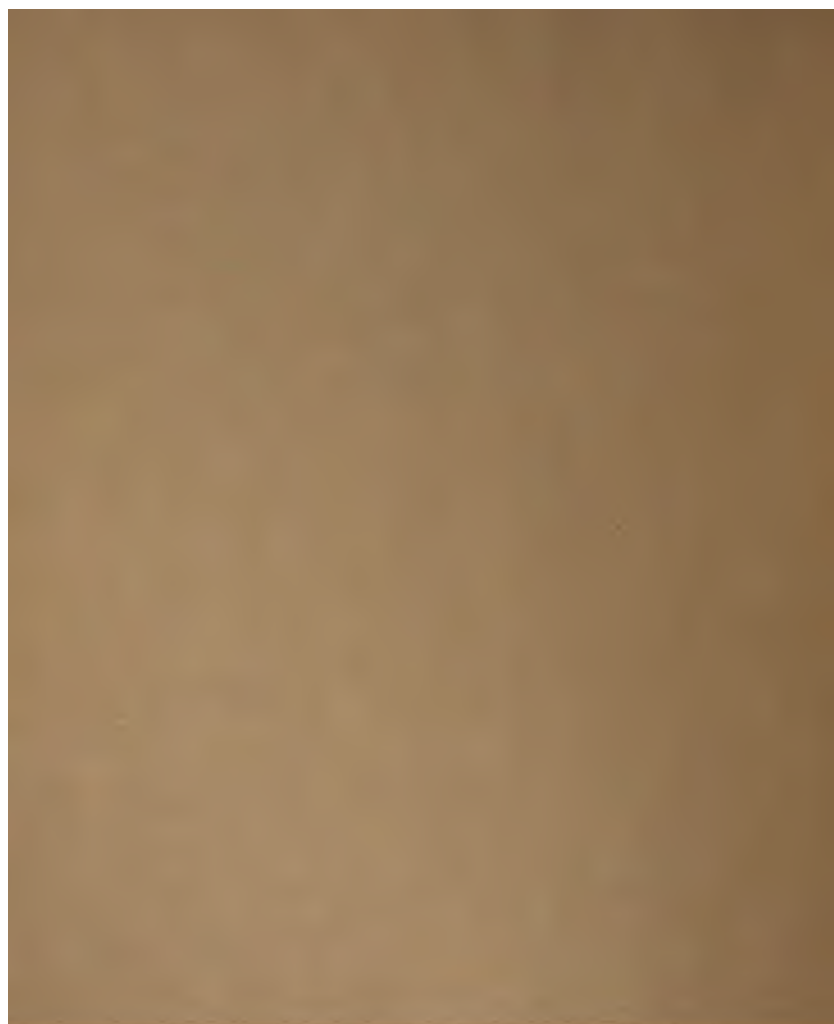
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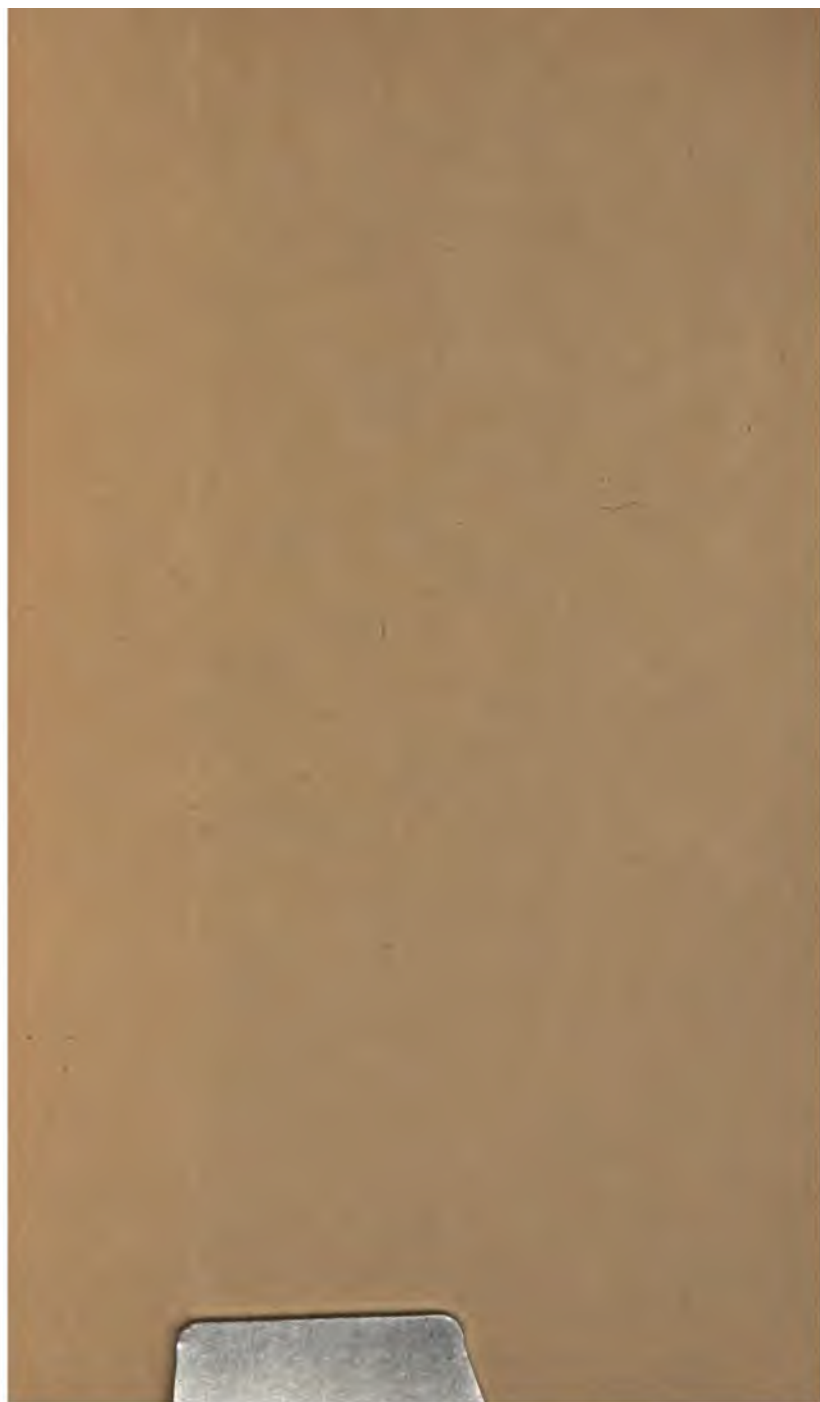
To each person that may read this letter, may feel and know that they are requested to circulate the contents as much as they can, and very much oblige

Thy Friend,  
JEREMIAH HUBBARD.









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